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DR. ALEX. J. McIVOR-TYNDALL.

REVELATIONS OF THE HAND.

A Scientific Study [redacted]

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DR. ALEX. J. McIVOR-TYNDALL.

REVELATIONS OF THE HAND.

A Scientific Study of the Shape and Markings of the Hand, as an Index to Character, Disease and Tendencies, with Explanatory Illustrations.

BY

DR. ALEX. J. McIVOR-TYNDALL,

AUTHOR OF "THOUGHT READING AND TELEPATHY," "PSYCHOLOGY AND MEDICAL SCIENCE," "THOUGHT TRANSFERENCE: THE LANGUAGE OF THE FUTURE," ETC.

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PREFACE.

In advocating the study of the hand, I desire to recommend it particularly to physicians, teachers and parents, as an invaluable aid in diagnosing hereditary disease, temperament, talents, capabilities and faults of children.

I do not feel that I can conscientiously recommend the study as a profession—in America at least.

The practice of hand reading as a profession is one which should be ranked among the most honorable of callings, and its teachers and exponents should be men and women of the highest intellectual and moral attainments. This, however, unfortunately is not the existing condition. America is flooded with "palmists" who do not know one line of the hand from another; who can scarcely write their own names and who claim to tell one's "name, age and birth place" from a glance at one's hand.

Why does this state of things exist?

Because the American public have actually no discrimination. Not that they lack the requisite mentality—they simply haven't the necessary time.

The man of birth and education who essays the scientific practice of palmistry will find his path beset with thorns—unless he be a stoic or a philosopher. Palmistry being regarded at the present time as something of a "fad," he will probably find himself approached by a class of persons whose wealth they seem to think ample atonement for their lack of culture. These people will doubtless assure him that "they do not

believe in it, of course, but will he come to their 'At home' on the following Tuesday and 'tell the fortunes' of their guests?" The remuneration offered for this delightful task will probably be the munificent sum of ten or fifteen dollars for the afternoon.

Should he protest that he is not a "fortune-teller" and that a reliable and efficient cheiromant could hardly be expected to read hands at an afternoon tea, he would probably be informed that "old Aunt Dinah, who tells lovely fortunes, will gladly officiate at the function for some cast off clothing or cold victuals."

Newspapers have a way of giving encouragement to ignorant charlatans in this line, and then attacking the science because the said charlatans use it as a cloak to hide their real proceedings.

It would be quite as sensible to denounce surgery because some one had mistaken a butcher for a surgeon.

I was much amused not long since in listening to a paper, read before a woman's club, on the degrading character of stage productions. The paper was very clever, and the writer's disgust at the low order of wit and humor displayed in nine-tenths of the farce comedies was shared by every one present.

The paper was directed chiefly against a certain farce of the "McGinty the Sport" order, and its sarcasm was well directed.

The absurdity of the discussion lay in the fact that the said farce had recently filled the theatre to overflowing, while the clever actor, Clay Clement, in that most beautiful of pure comedies, "The New Dominion," had played to vacant chairs on the night previous.

When put to the test, every woman present had patronized the "McGinty" affair, and not one of them had witnessed "The

New Dominion." The truth is, the public get that which they encourage in whatever line.

Whenever they demand scientific knowledge and conscientious methods in their exponents of the science of palmistry they will find the demand complied with.

It is significant that Cheiro, the famous American exponent of this science, finds it necessary to assume a title, "Comte de Hamong," in order to receive the recognition which his ability alone should bring him.



INTRODUCTION.

This is pre-eminently an age of study, investigation and research. Everything which appears worthy of serious consideration now claims its share of attention, with the result that much which has hitherto been shrouded in ignorance and superstition is at present viewed in the light of reason and of science.

All advanced thinkers of the present day are unanimous in the belief that the close of this century marks the beginning of a new cycle—ushering in a new phase of thought. The Nineteenth Century has been one of action. The Twentieth will be one of thought.

Wonderful indeed has been the advance in the mechanical, electrical and material sciences, but it is somewhat surprising that the same can not be said of those branches of intellectuality —lesser perhaps in direct utility, but greater in their power to elevate mankind—art, music, literature and philosophy. A change is coming, however. Eminent men of the world—those who live in advance of the age—are devoting their attention to what may be termed the occult, and from the study of psychic phenomena *must* come a realization of the spiritual law which governs material forces—a law of which the phenomena are but a comparatively unimportant effect.

Nowhere is a knowledge of true psychology more needed than in the study and practice of medicine. It is a significant fact that after all the years that have elapsed since the days of Hippocrates, medical science is still largely in its experimental stage, with a decreasing possibility of reducing to an exact science under its presents methods.

It is entirely without any desire to disparage the profession for which I was educated, which my father has followed with honor these many years, and which numbers among its members some of the noblest men I have known, that I venture to predict an early annihilation of the old theories of medical practice. Even now the physician who bases his diagnosis upon the *psychological* symptoms of his patient is the physician who is the most successful in treating disease. When it shall have become an acknowledged fact instead of a disputed theory that *thought* is a controlling force in the world there will come a change in the ethics of medical practice—a change which will be of inestimable benefit to the profession and the world alike.

What has given rise to the various methods of alleviating pain and disease, known respectively as "The Faith Cure," "Mental Science," "Christian Science," "Magnetic Cure" and "Suggestive Therapeutics"—not to mention the "water cure," the "music cure" and a host of other "cures?"

If medical science had been found efficacious and reliable there would be no attempt at other methods.

At the present time a branch of the profession known as Osteopathy is rapidly usurping the place of Medicine in this country. This is not, indeed, as is often asserted, because the public are always anxious to take up with something "new"—but solely because the old has been found inadequate and unsatisfying. Indeed, we are quite too prone to cling to our old ideas and beliefs. We are slaves to custom, to old traditions, to the habit of paying some one else to do our thinking for us. Never surely, can we be justly accused of being anxious to take up with something "new"—if anything really is new. Certainly, to the analytical student of life, it would seem that we have changed very little, fundamentally, since the beginning of history, but that we live out our earth lives in the same old way, with the same emotions of joy and sorrow, hope, fear, faith, love, hate, sympathy and *stupidity* as in the days of pagan Rome. But

with every forward swing of the pendulum of Time we succeed in coming a little closer to the ideal of perfection which we call God.

We move in cycles. An age of intellectual development follows that of materialism; an era of faith follows one of unbelief in natural sequence. And so we live and learn and pass on —to graduate perhaps into the higher school of life in some other world.

The science of palmistry, like all else, is not new. As far back as we can trace its history we find it practised by the learned men of India—the country from which springs the highest form of religious thought and spiritual development.

In an ancient Indian drama, bearing the date 400 B. C., a philosopher is summoned before the ruler and asked to read the hands of infants in order that a worthy successor to the throne may be appointed.

Again, when Greece led the world in art, literature, knowledge and refinement, we find the science of cheiromancy (from cheir, the hand) one of the most important branches of education in which the priests and philosophers were expected to be proficient.

The study of the hand has been known in all ages and all climes from the time of the ancients to the present day and from the frozen North to the Antipodes.

Emphatically, of all the studies relating to character, such as phrenology, physiognomy, cheirography, etc., palmistry is entitled to first rank as being more accurate, more reliable and far more comprehensive.

In the battle of life one learns to school one's features to passivity. It is not "comme il faut" to betray emotion. And so the calm, impassive face may hide the most turbulent spirit, and the hand alone will betray the fact.

Balzac in his "Comedie Humane" says: "We acquire the faculty of imposing silence upon our lips, upon our eyes, upon

our eyebrows and upon our foreheads; the hand alone does not dissemble."

Why Nature has chosen the hand as the index to the character and life of its owner is a question which may never be positively answered. We "live and move and have our being." We see about us the grass, the woods, the sea, the blue ether, the myriads of forms of life. Why it is thus we may never know, or at least not until such time as our souls, freed from the narrow confines of the body, may join the Infinite, and solve it all.

One theory put forward by various scientists affords at least a partial explanation of the apparent mystery. It is to the effect that a nervous fluid, a subtle form of electricity, is used to convey the impressions of the brain to the nerves, and as medical science has demonstrated that there are more nerves connecting the brain with the hand than with any other portion of the anatomy it is not strange that the hand more than any other member betrays the order of the owner's mentality.

It is a well known medical fact that every apparent single nerve is in reality two nerve cords in one sheath; the one conveys the action of the brain to the part, the other conveys the action of the part to the brain. From this it is easy to see that the mind must directly affect the hand in various directions. So much for facts on the subject.

I will now give my individual theory for that which, after all, with the mysteries of Life and Death, we must be content to let remain for the present unsolved. The teachings that we are "children of God," that we are "made in His image and likeness," I take to be literally true. Not, indeed, as so many appear to believe, that God is a great, all powerful *man* sitting upon a lofty throne, ruling by right of superior strength and dealing out to his victims reward or punishment, according to His pleasure or wrath; a being who doomed one of His children, "His only begotten son," to torture and death in order to "redeem" a world which—alas!—is not "redeemed." Such teachings are

barbarous, sacrilegious. It is indeed wonderful that in this so-called enlightened age there are found people who will listen to such a doctrine. Only last Easter I heard an Episcopalian clergyman preach to a large congregation of the *wrath* of God; of death, wherein the soul lay imprisoned in the earth until the Judgment Day; of how on that great day all who—for thousands of years—have passed from earth life, shall rise from their tombs and pass in review before the Great Judge to receive their sentence.

I could scarcely refrain from then and there protesting against training such a man for the profession of a clergyman. I looked about me. Here and there were people wearing signs of mourning. Nearly every one in that large congregation had some loved one who had passed from this life to the Great Beyond.

"Attacking Christianity!" says some one. Nothing can be more remote from my intentions, but I do emphatically deny the exclusive right to the name of "Christian" to those who, from varying motives, subscribe themselves believers in an orthodox creed. The principles of Christ are creedless. I trust, then, that I will not be accused of adherence to orthodoxy when I state that I believe we are literally "children of God." We are more. We are a *part* of the great Universal Mind which represents all knowledge; which is eternal and omnipresent; to which there can be no such thing as "past" or "future," and to which we have given the name God.

I believe that the *spirit* within each and every one of us, being made in God's image and likeness, *must* know all things from life to life. This soul knowledge manifests itself in various ways, through the medium of the sensitive brain, the more common forms of this manifestation being intuition, premonition and sometimes dreams.

Is it then unreasonable to suppose that this spiritual knowledge, through the medium of the nerves connecting the brain

with the hand, can trace on the sensitive palm the story of the life in the language of the hand?

This, to me, logical theory is borne out by the fact that stolid, materialistic and primitive natures possess palms which are comparatively unlined, while the sensitive spiritualized nature has a palm literally covered with fine lines.

I am making no "defense" of the science of palmistry. I believe none is needed. I do not think there is to be found a person of intelligence who will deny its claims. Many there are no doubt who have had neither the opportunity nor the desire to investigate the subject, but these surely will not presume to pass judgment upon that of which they are confessedly ignorant. True, I may differ from many in my idea of what constitutes *intelligence*.

Intelligence and education are by no means synonymous. Education seems to be a parrot-like ability to learn and recite the thoughts and experiences of others, under the mistaken impression that they are our own. And if the recitation has been satisfactorily performed, we are allowed the blessed privilege of prefixing Rev. or Prof., or of affixing M. D. or Q. C. or LL.D. to our names and there we are a living monument to some other person's ideas.

This much striven for position once gained, who dares gainsay our right to determine all matters pertaining to life or death?

Some time ago, in one of the smaller American cities, I heard a clergyman so far forget himself as to publicly attack the science of palmistry. I need not state that he knew nothing of the study. Certainly not. *He did not believe in it.* And to show the good people of his congregation how easily they could be deceived by "such things," he performed a few old familiar tricks in legerdemain so clumsily as to make his illustration valueless in point of deception.

From that he proceeded to dispose of the ancient science of

palmistry with that assurance which ignorance alone can breed. Regarding the claims of palmistry to read future tendencies, the future he declared, never had been and *never would be* foretold. The inconsistency of that "never would be," of course did not impress him. It did not occur to him that he was calmly deciding the future by predicting that it never would be foretold. That part of the science of cheiromancy being disposed of, he proposed an explanation of the presence of the lines on the palm which I dare say he believed had been left these hundreds of years for his original brain to discover, and he was weighed down with the importance of the discovery. He hurled it at his congregation with a decision which left no room for doubt or argument, "The lines are made by age and work."

My readers can judge of the utter absurdity of such a statement. He need only have examined the hands of an infant, a society votarie and a working man to disprove such a theory. And then this eminently *educated* man, in face of the highest medical authorities of the day, dismissed the subject by saying that as there was absolutely no nerve communication between the brain and the hands, that theory was not to be considered.

The incident would not be worthy of mention were it not for the fact that his congregation listened to, approved and applauded —— the Rev. before his name. When will we learn that a prefix or an affix to a name does not presuppose to its bearer the possession of superior knowledge?

Indeed, the man who has attained pre-eminence in some special study is the less fitted to pass judgment upon a subject of general interest, for the very material reason that his mental faculties have been so concentrated upon his chosen subject as to make him incapable of viewing an unfamiliar one unbiased by the influence of his own special study.

We would not think of accepting as final and conclusive a lawyer's opinion of medicine, for instance, neither would we

consult a physician on a matter of law. And yet there was a congregation of presumably thinking people actually listening to a most wretchedly illogical attack on a science of which he knew absolutely nothing from a man whose sole claim to recognition was his privilege of writing Rev. before his name. Not the least illogical feature of the affair is the fact that the Bible —the one subject upon which the man was supposed to be informed—is nothing but a record of prophecies, visions, revelations and interpretations of signs.

Orthodox ministers and teachers base nearly all their sermons on the *future* life. They dogmatically predict the future, not alone of this life, but for eternity. If you do not believe or do thus and so, you *will be* damned.

If that is not taking a liberty with the future then surely the modest claims of palmistry do not include prediction.

But in behalf of palmistry, I hold that anyone who gives the subject intelligent study will readily become convinced of its accuracy and importance. Of course there are persons who will purchase a cheap book on the science or consult a cheap "palmist" and straight-way decide that there is nothing in the study beyond a society "fad."

I cannot impress too forcibly that palmistry is not in any sense mere "fortune telling," depending upon some intangible and mysterious power possessed by the palm reader.

Palmistry is a science based upon a thorough knowledge of the shape and lines of the hand.

Clairvoyance and mediumship are indisputable facts, but they have nothing to do with palmistry and should not be confounded with the science.

The medical expert is enabled through a knowledge of his profession to note symptoms of disease years in advance of its development and to predict with a fair degree of certainty how many years the patient can reasonbly expect to live if the disease is not arrested. Yet the medical expert is not necessarily

a fortune teller. His prediction is based upon study, observation and recorded facts.

Palmistry is based upon exactly the same principles—recorded facts, study and observation.

But although palmistry is an acquired science and not a special gift its secrets cannot be learned in a single day, a week or even a year.

It requires first of all a thorough understanding of its theories, a retentive memory, a logical mind and the power of analysis and deduction.

It requires, also, a liberal mind and deep sympathy; but once the study is thoroughly mastered by the student, he is able to read in the shape and markings of the hand the character and life of his fellow beings.

McIVOR-TYNDALL'S REVELATIONS OF THE HAND.

PART FIRST.

CHEIROGNOMY.

CHAPTER I.

The Seven Types of Hands.

Palmistry, from the Greek word palma, or cheirosophy, from cheir, the hand, is the name given to the science of hand-reading as a whole. For the sake of more readily understanding the study however, it has been divided into two classifications, namely cheirognomy and cheiromancy.

Cheirognomy treats of the shape of the palm and fingers, the type of the hand, the character, disposition and temperament.

It also includes the texture and color of the skin, the shape and formation of the nails, and the thickness or suppleness of the palm and fingers. I consider these observations most important as the full meaning of the lines depends largely upon the type of hand.

Most writers on the science of palmistry recognize seven

types of hands. A few I believe, ignore the use of the mystical number seven and claim only six.

Personally I prefer to consider seven types. The number seven has played an important part in the history of the world and I confess to a belief in its occult significance.

The seven types are variously designated as :

1. The Primitive or Elementary type
2. The Square type.
3. The Spatulate type.
4. The Conic type.
5. The Philosophic type.
6. The Psychic type.
7. The Mixed type.

These types must be subdivided according to their blending.

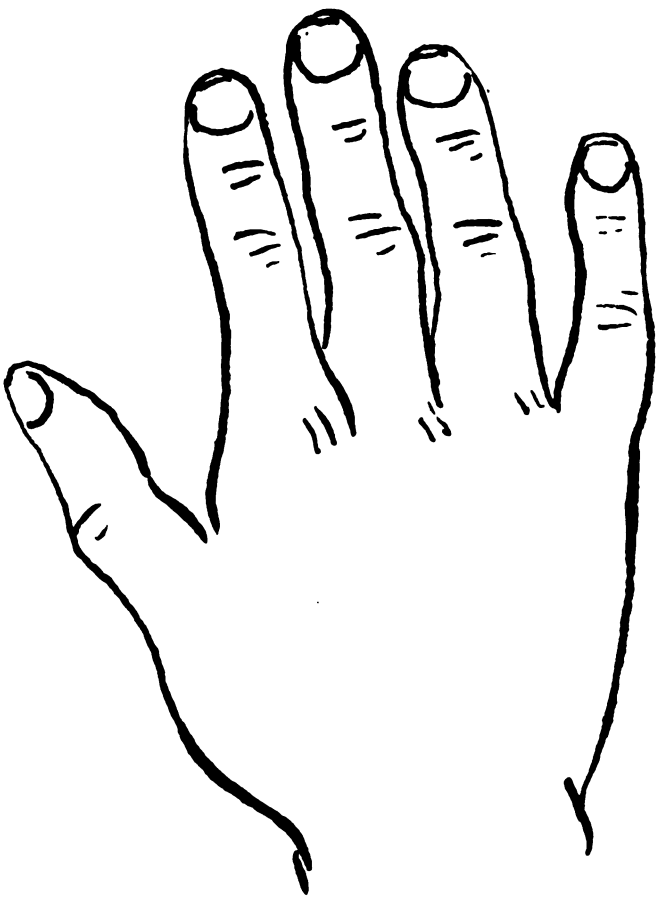


PLATE 1.—The Primitive or Elementary Type of Hand.

CHAPTER II.

The Primitive or Elementary Type of Hand.

The Primitive hand indicates a very low order of mentality. The palm is very broad and heavy, the skin coarse and thick, and the fingers short and stiff, with short nails. The thumb is short and heavy, and set close to the hand.

Persons possessing this type of hand have little reasoning power. They are violent in their passions, having no self-control. They are indifferent to their surroundings and have absolutely no conception of art or beauty. They have no ambitions or aspirations and are content with the most primitive existence. They must be governed and guided, lest their lack of self-control lead them into crime. They are the "dumb driven cattle" of humanity.

The palm of such a hand will have few lines. This type, unmodified, is fortunately rarely found in English speaking countries.

CHAPTER III.

The Square Type of Hand.

The perfect type of the square hand would naturally mean the palm square and the fingers square at the sides and tips. It can also be said to belong to the "square" man as men possessing this type of hand will be found honest and upright in business dealings, punctual, orderly and methodical. They are extremely practical, having little originality of thought or action. They have an enviable faculty of perseverance and application and thus make a fair success at least, of anything within their scope.

They have no imagination or intuition, and have no patience with those characteristics in others. One of the most deplorable things in life is the case of a boy with a psychic hand whose father's hand belongs to the square type. They must remain forever as far apart as the poles

The square hand is conscientious and reliable, is not given to "moods" and can be depended upon to be always the same. It will be found among the "respectable law-abiding citizens," as they never question established conditions. They are intolerant of what they consider the short-comings of others. Although honest and truthful themselves they are inclined to be suspicious and distrustful. They look with disapproving eyes upon everything which does not appeal to their practical nature. They are careful in dress, punctilious in manner and respectful to those whom they consider their social superiors.

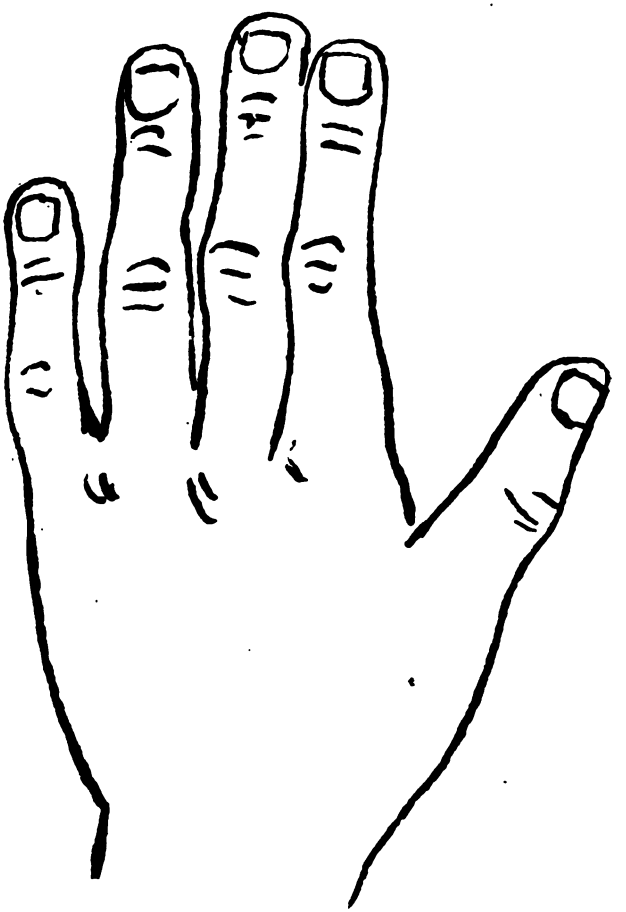


PLATE 2.—The Square Type of Hand.

The modifications of this type will be readily recognized, in the influence of the characteristics of the various other types. For instance a square palm with spatulate fingers, will give to its owner the characteristics of both types. Thus the spatulate fingers, denoting originality and inventive talent, in conjunction with the square palm, show a person whose inventive faculties will be directed along the most practical lines. This combination produces good mechanics and engineers. Their work will always be of a useful nature.

By noting the characteristics of the different types, it will not be difficult to easily determine which type predominates in the hand under consideration.

CHAPTER IV.

The Spatulate Type of Hand.

The unmodified spatulate type of hand is less common than the square. It is called the "spatulate" presumably because the tips of the fingers resemble the chemists spatula—broad at the top.

Some works on palmistry do not mention the type of the palm of the hand, depending entirely upon the formation of the fingers to determine the type to which the hand belongs. I find that much depends upon the shape of the palm. The purely spatulate hand therefore, is the hand which is spatulate in the palm as well as the finger tips.

The palm which broadens visibly at the wrist or at the base of the fingers is spatulate in formation.

The principal characteristics of the spatulate type are energy, originality and independence of thought and action. While it is the hand of the greatest inventors and discoverers, the qualities of the type will be the same in whatever vocation it is found.

Thus whether in a profession or a trade, the owner of the spatulate hand will manifest independence and energy. He will not follow preconceived ideas or established methods. He will think and act for himself and whether it be curing disease or putting up a stove he will find some new and better way of doing it.

This peculiar characteristic of originality and independence, often causes the person with the spatulate hand to be

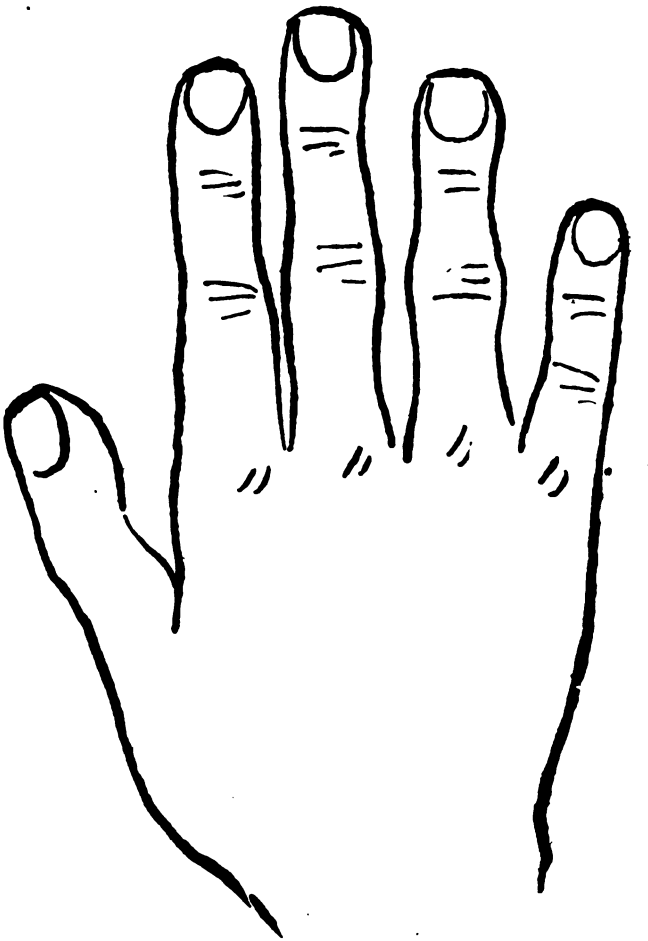


PLATE 3.—The Spatulate Type of Hand.

called eccentric and "cranky." So jealous are we of any violation of our established rules of conduct.

The peculiarities of the spatulate type are, of course, modified by the characteristics of the type with which it is blended.

Thus the spatulate hand which is somewhat modified by the square formation in the fingers or palm denotes the person whose energy and originality will be put into practical use, while the spatulate hand with the artistic modification will belong to the man or woman of original ideas in art or literature.

CHAPTER V.

The Conic Type of Hand.

This type is called "conic" from the tapering shape of the palm and from the fingers which are formed like a cone full at the base and tapering toward a semi-point at the tips.

It is also called the artistic type because people possessing this shape of hand have an intense love of the beautiful and the artistic, from a painting to a bonnet or gown. They love beautiful surroundings and, especially if the hand be soft and full, ease and luxury. They are not energetic but they are quick, bright and emotional in temperament. They are versatile and clever in conversation, brilliant and witty.

Although much quicker in ideas than those of the purely spatulate type they are not as successful, because they lack the qualities of application and continuity of purpose.

They are impulsive, warm-hearted and affectionate. They are very impressionable and sympathetic, and for this reason they appear changeable in matters of friendship and love. They are given to "moods" and when inspired can be most eloquent and magnetic.

They dislike exertion, they are very fond of pleasure and they are not fond of work. The conic hand has often been designated as the "woman's hand," and one writer on palmistry goes so far as to give the "woman's hand" a type of its own in a chapter devoted to the primitive hand, the woman's hand, and the murderer's.

I cannot agree with this. Temperament is sexless and the

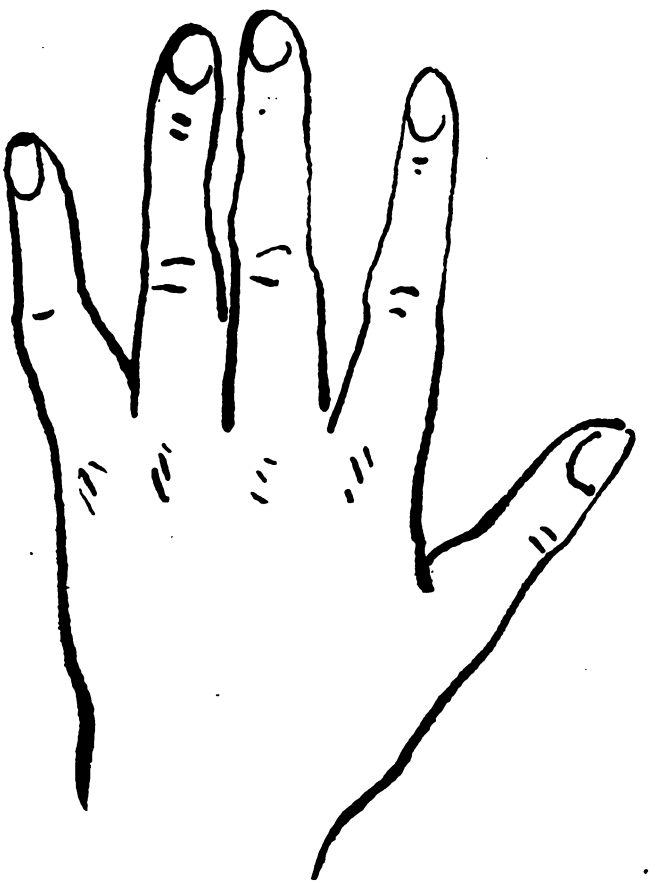


PLATE 4.—The Conic or Artistic Type of Hand.

same difference exists between the thoughts and ideas of women as between those of men.

The conic hand with square fingers, naturally gives to its owner the characteristics of both types. Thus the impulse and changeableness of the conic hand will be modified by the exactness, method and perseverance of the square finger tips. The spatulate fingers on the conic hand give originality and energy to the artistic tastes.

A large soft hand of the purely conic type, with short fingers full at the base, and much developed mounts of Venus and Luna, will belong to the sensualist; the selfish ease-loving nature which revels in the pleasures of the senses. If this type of hand is accompanied by a small thumb, its owner will be the victim of every caprice, without the power to reason or to resist his animal nature.

The characteristic points therefore, of the conic hand are love of art, beauty and luxury, impulse, imagination, sympathy, cheerfulness, laziness and love of pleasure. These qualities will predominate according to the texture of the skin, the size of the thumb, the character of the fingers and the flexibility of the palm.

CHAPTER VI.

The Philosophic Type of Hand.

This is pre-eminently the hand of the profound thinker; the lover of nature; the searcher after causes; the scientific investigator.

The hand is rather large, thin and bony; the palm somewhat broad, and the fingers long and "knotted" at the joints.

This type of hand belongs to the philosophers and savants who look at life in an impersonal way, from the point of view of the student of life, wherein the importance of the individual is lost in the immensity of the whole and the accumulation of the centuries is as but a day in the process of evolution.

The somewhat round finger tips betray a natural love of beauty and art, while the long phalanges and "knotted" joints tell of a temperament in which reason, analysis and calculation predominate.

Realizing, perhaps, the triviality of earthly possessions, it is not strange that the philosophic type of hand does not apply itself to the accumulation of material things. It prefers to store up knowledge instead of wealth.

The extreme of this type, particularly with a very sloping head line and a heavy finger of Saturn, indicates the religious fanatic.

Knotted joints, on whatever type of hand, denote thought reflection, calculation, order.

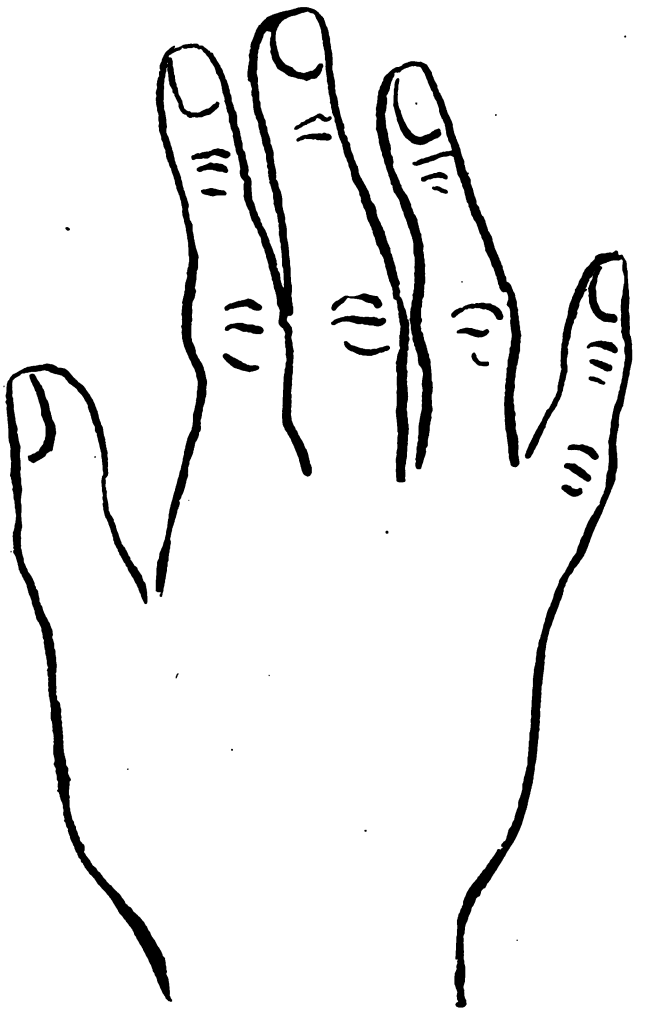


PLATE 5.—The Philosophic Type of Hand.

CHAPTER VII.

The Psychic Type of Hand.

The psychic hand might be considered a spiritualized form of the conic type, since it possesses many of the characteristics of that type without any of its sensuality and worldliness.

In appearance the psychic hand is longer, more slender and delicate than the conic. The skin is fine and white and the fingers long and pointed. It is the most beautiful of the seven types and also the most unpractical. It belongs to people of an idealistic, romantic temperament. They are extremely sensitive and confiding. They love the highest ideals in all things. They are fond of poetry, music, harmony of color and perfume. Their mission is "peace on earth, good will toward men." They judge by intuition rather than reason and shrink instinctively from strife or contention. They have a deeply reverential nature. They worship the ideal, the sublime, the beautiful and the soul. They are so spiritualized that they see with the eyes of the spirit and scorn the eternal world-struggle for wealth, fame and empty honors.

From the objective point of the square, possessors of the psychic type of hand are useless members of a material world, since they are wanting in method, energy and practicality. If pushed into the struggle for success by circumstances and environment, they generally go under in the fight. Instead of becoming more practical and worldly by contact with harsher natures, they shrink more and more within themselves, become

depressed and melancholy; often brooding over what they feel to be their failure in life.

What children of this type must suffer at the hands of parents who do not, nor ever can, understand their sensitive, imaginative natures, only the pitying angels can know.



PLATE 6 — The Psychic Type of Hand.

CHAPTER VIII.

The Mixed Type of Hand.

This is perhaps the most common type of hand, and at the same time the most varied. The character represented by the mixed type is a "many sided" one.

As the hand is a combination of the several types, the owner naturally possesses in greater or less degree the characteristics represented by those types. The mixed type is quite readily recognized. When the hand cannot be said to belong to any distinct type it can be classed as the mixed hand.

This should not be confounded with a hand which represents a distinct type only slightly modified. For instance a hand which shows a distinctly spatulate palm with two or more fingers spatulate-tipped, must be regarded as belonging to the spatulate type, even though one or perhaps two of the fingers be conic or square. By the purely mixed type I mean the hand in which the palm itself is neither distinctly square, conic, nor spatulate, and of which the fingers are of varying types.

Naturally the mixed hand belongs to people whose character is "mixed." They are undoubtedly clever and versatile in ideas, diplomatic, speculative and sociable. They possess a vast fund of general information, ingratiate themselves with all sorts and conditions of people and easily adapt themselves to their surroundings. Their versatility makes them lacking in continuity of purpose but much depends upon the

size and shape of the thumb and the order of brain power indicated by the line of mentality. Will, logic and common sense can do much toward overcoming faults and compelling success.

Children with the distinctly mixed type of hand should be early trained to fixedness of purpose along some chosen line, thus overcoming the tendency to dilettanteism.

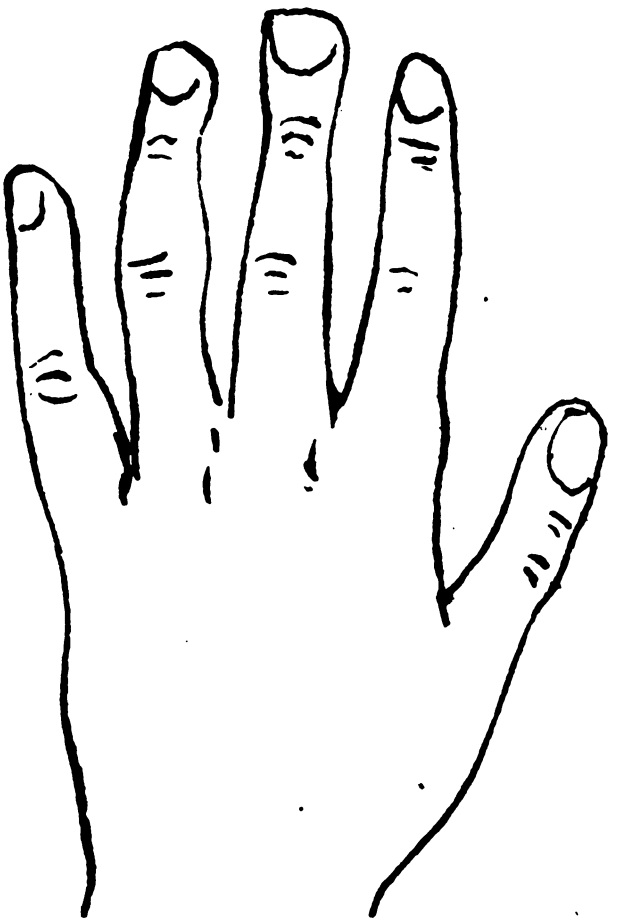


PLATE 7.—The Mixed Type of Hand.

CHAPTER IX.

The Fingers.

Fingers are square tipped, conic, pointed or spatulate according to the type of hand of which they are a part. They are smooth or knotted; long or short, thick or clumsy, or slender and supple. They have three phalanges. The first or nail phalange, the second or middle phalange, and the third phalange connecting the fingers with the palm.

Long Fingers.

Long fingers are generally admitted to denote intellectuality. Their length must of course be considered comparatively with the length of the hand. Long fingers are more cautious, more observant of details and more exacting in small matters than short fingers.

Short Fingers.

Short fingers belong to people of impulse and action. They do not trouble about details, but observe only as a whole. Thus they arrive at their conclusions without due reflection with the result that they often "change their minds." They are indifferent to appearances and impatient of the restraints of conventionality. They are often blunt and outspoken in speech.

Thick, Heavy Fingers.

Thick heavy fingers show animalism and selfishness. Stiff fingers betray an excessively cautious, reserved and secretive nature.

Supple Fingers.

Fingers which are flexible show cleverness, tact and a lively interest in everything. When they are wide apart and the tips curve backward, they denote curiosity and the desire to pry into the affairs of others.

Crooked Fingers.

Crooked fingers are supposed to belong to persons whose principles and methods are sometimes designated as "crooked." This interpretation, however, has to be taken with extreme caution. I have found that an otherwise good hand may have distorted or twisted fingers; in which event I have found their owners possessed of a fussy, irritable, but perfectly honest nature. On a bad hand crooked fingers undoubtedly accentuate the bad qualities.

Full, Fleshy Fingers.

Fingers which are very full and fleshy at the base are selfish as regards their material comfort. They are fond of luxurious living and are inclined to the pleasures of the senses.

Thin, Waist-shaped Fingers

When the fingers are thin at the third phalange or base, it denotes unselfishness and a nature devoted to mental, rather than physical, enjoyment.

Relative Length of Fingers.

When the first finger, called the finger of Jupiter, is very long in proportion to the length of the others, it denotes great pride and ambition. When the mount below the finger is much developed also, it reveals a dictatorial, autocratic spirit.

When the second finger, called the finger of Saturn, is in excess, it denotes a thoughtful, studious nature. If the mount

below this finger is large also, it shows a tendency to melancholia and pessimism.

When the third finger, the finger of Apollo, is unusually long it shows that love of the beautiful and the artistic will dominate the life. In connection with a long finger of Jupiter, it betrays ambition for fame, power, wealth or distinction. When this finger is equal in length to the second, it denotes the gambler. Whether the gambling propensities will be displayed in the card room, on the battle field or "on Change" depends upon the character of the hand.

A long well-shaped little finger is a fortunate possession. It shows eloquence, power of expression, and, in conjunction with a good thumb and a clear straight head line, it gives to its owner that power of "twisting people around their little finger" which is so great a factor in the attainment of worldly success.

A relatively short little finger shows cleverness of another kind. When it sets out from the hand showing a wide space between it and the finger of Apollo, it denotes an independent, quick-witted person, quick of thought and action, emotional, witty and brilliant, rather than forcible or logical, in argument.

Knotted and Smooth Fingers.

Knotted fingers are those with developed joints. Strangely enough hard work has nothing to do with producing this formation, as it is more generally found in the hands of men who do only mental work. They may be found on every type of hand, although they belong naturally to the philosophic type.

Knots indicate reflection, the reverse of smooth fingers—the fingers of impulse. They denote care and method in work, whether mental or manual. The writer with knotted joints will be painstaking and accurate in the accumulation and

arrangement of his ideas and information. He will be analytical and, above all, logical in his conclusions.

Knotted fingers on the laboring man will give a sense of responsibility, patience and exactness in carrying out instructions or arranging the details of his work. Knotted fingers show order and philosophy. Smooth fingers show impulse and intuition.

Smooth joints are naturally the opposite of the knotted. They are more impulsive and accept existing conditions without argument.

The type of hand on which they are found greatly modifies the characteristics of the fingers. For instance, smooth fingers on the square or spatulate type of hand, have not the same degree of significance as on the conic and psychic hands.

Fingers Leaning Toward Each Other.

When fingers naturally lean toward one another it shows the influence of the qualities represented by the finger. Thus if the other fingers incline toward a long finger of Jupiter, the qualities represented by Jupiter will predominate in the character of the person.

The Three Phalanges of the Fingers.

The first or nail phalange of the fingers represents the intuitive faculties--the domain of the spirit.

The second phalange represents the mental endowments; intellect.

The third phalange represents the material nature. These observations are important in determining temperament.

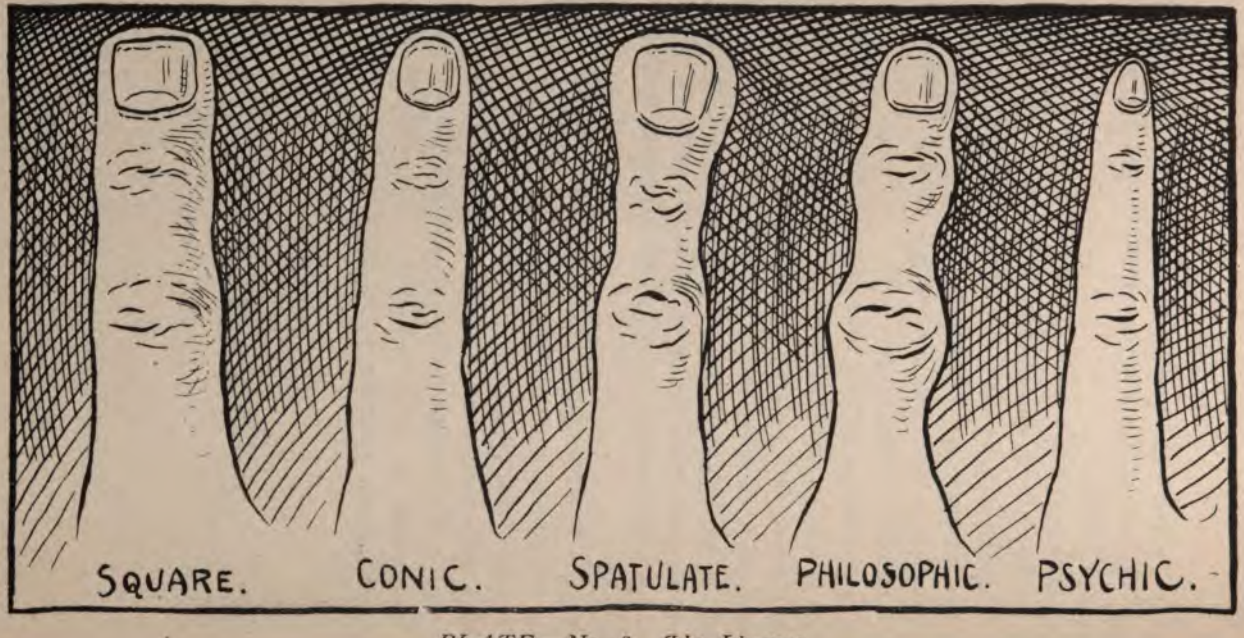


PLATE.—No. 8. The Fingers.

CHAPTER X.

The Thumb.

Montaigne, in Volume II, of his essays, devotes a chapter to the thumb in which he says: "Physicians say that the thumb is the master-finger of the hand and that their Latin etymology is derived from pollere (to be powerful)."

If the hand can be said to represent the character and life of a man, the thumb is unquestionably the man, for it represents the three great elements in his life, will.power, intellect and love.

The Chinese, Japanese and Persian students of the science of palmistry base their conclusions as to character, upon the shape, size and position of the thumb, almost exclusively.

Idiots have insignificant, undeveloped thumbs, which they hide instinctively beneath their fingers. I have found in my experience as a physician that in the case of the dying, as the hold upon life weakens, the thumb turns in toward the palm, and the will no longer asserts itself.

It is inferable therefore, that as the thumb represents the will and the intellect, the person with a short, small thumb set close to the hand will be weak and cowardly, while a long, firm and well-shaped thumb denotes refinement and the ability to carry out successfully the ideas of its owner, through force of logic and will-power.

Much has been written of the thumb, and its history is interesting. Among the records of the ancient wars, we read

that captors used to cut off the thumbs of their prisoners, to render them incapable of carrying arms. Biting the thumb is the Italian way of expressing contempt. During the middle ages when the trouble of learning to read and write was left to the priests and hermits, the magistrates and barons were accustomed to sign all necessary documents by making their "thumb-mark" in ink. So true an index is the thumb that no two marks are alike. Life or death for combatants in the arena, in the days of Ancient Rome, was determined by the upward or downward motion of the thumb. If the spectators raised their thumbs, it signified that their will was to grant the life of the gladiator. If they reversed them, he was to die.

The thumb is divided into three parts. The first or nail phalange represents will, the second phalange indicates logic or reason. The third phalange forms part of the hand and is called the mount of Venus, representing love.

When the thumb is properly balanced, each phalange being proportionately developed, and the thumb is firm with a slope toward the fingers, it shows a nature in which will power is coupled with judgment and logic—giving character and dignity to an independent, determined spirit.

When this type of thumb sets far out from the hand at right angles, it shows exaggeration of these qualities; a nature that will not brook restraint or opposition; one which will go to extremes in its independence.

When the thumb is unevenly balanced, one phalange being in excess, it naturally denotes an excess of the characteristics which that phalange represents. Thus when the first phalange is extremely long in proportion to the thumb, the person will be strong willed, but lacking in logic and reason.

When the second phalange is much longer than the first, the person will reason logically and well; plan wisely; but fail

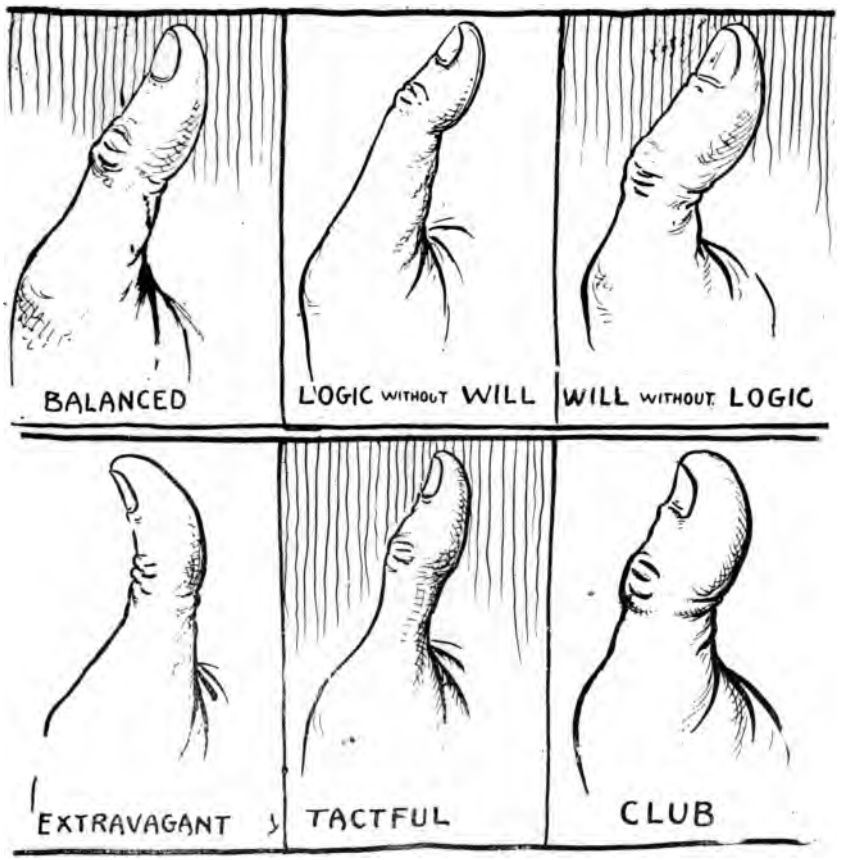


PLATE 9—The Thumbs.

in execution. He lacks the determination and continuity of purpose necessary to carry out his clever ideas.

When the third phalange, the mount of Venus, is far in excess of the first and second phalanges, the person will be ruled almost wholly by his desires, appetites and passions.

Supple and Stiff Thumbs.

When the thumb is supple and can be bent backward, it shows exaggeration and prodigality, extravagance in all things —dress, art, words and enterprises. Persons with this type of thumb have the sympathy and generosity which gives adaptability to people and place.

The stiff-jointed thumb which bends very little, if at all, denotes the opposite of the supple-jointed type. The stiff thumb tells of an unyielding, determined nature—cautious and secretive. Stiff-thumbed people do not easily adapt themselves to new surroundings and new friends. They are not broad in their sympathies, but they are just, as they understand justice. They keep a firm control over their feelings and may be relied upon to do what they consider their duty. They are staunch and true but undemonstrative.

When the first, or nail phalange, is large and heavy as well as stiff it shows the extreme of will power and unyielding determination, which is an ungovernable temper and stubbornness.

If this phalange be also clubbed in formation and stiff-jointed, with a short second phalange it shows brutality and murderous instincts.

The second phalange, representing the judgment and reasoning power, is very important in its significance. When formed with a narrow center it shows tact, keenness of intellect, diplomacy and finesse. The full formation of this phalange, shows the blunt reason untempered by tact.

CHAPTER XI.

The Nails.

The study of the nails is important chiefly in its relation to disease, although this point must also be considered in regard to temperament. I do not maintain as do some writers on this point that "the person who bites his or her nails is not to be trusted." Neither do I consider the habit "filthy or degrading," or in any sense to be compared to morphinomania, to which level, one writer on the science assigns it. It shows a nervous, impatient nature and one that will not brook restraint but the principles may be of the highest, the mentality of the brightest, the morals unquestionable, although the person has the unfortunate habit of biting the nails.

The habit is often contracted in childhood from sheer diffidence and nervous self-consciousness and like any other habit when not corrected at once it may become what we call second nature.

Long Nails.

Long nails, especially when thin, are indications of physical weakness When curved or fluted they show a tendency to weak vitality and lung trouble. These characteristics in excess indicate consumption.

Long nails which widen at the top, especially when blue in tint and the accompaniment to cold hands, show weak circulation, nervousness and anaemia. (Plate 9, Figures 1 and 2.)

Short Nails.

Short red nails denote obstinancy. Flat nails denote

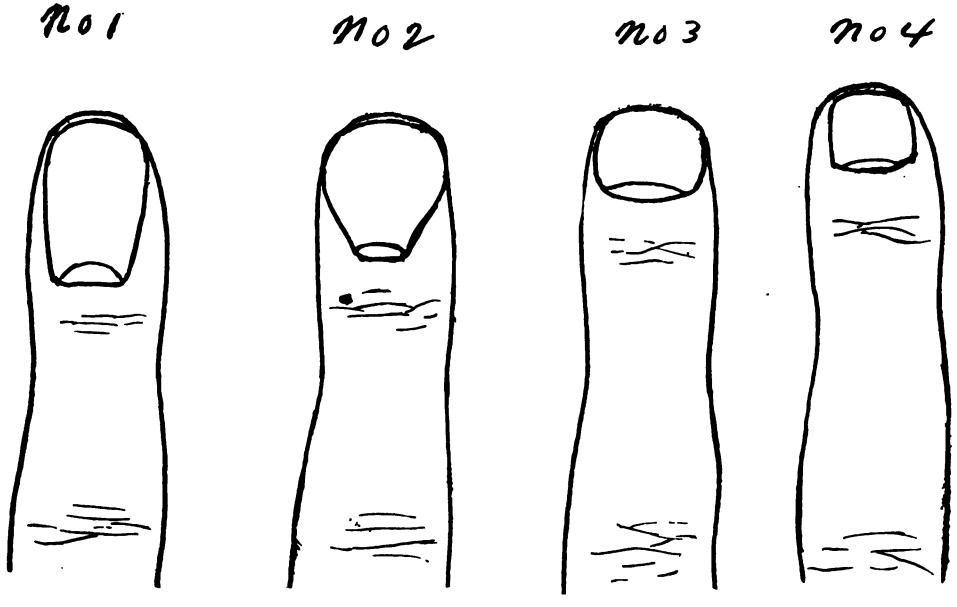


PLATE.—No. 10. The Nails.

general organic weakness. If well colored, however, the mind is energetic and ambitious. Short nails belong to quick, active and impulsive people. On a weak hand they further accentuate the indications of a frivolous nature. Short, small, thin nails show heart disease.

Short nails, narrow at the base and wide at the top, triangular shaped, show a tendency to paralysis. (Plate 10, Figures 3 and 4.)

General Characteristics.

The general conclusion to be deduced from a study of the nails, therefore, is that long nails show a more quiet, reasonable and less critical nature than short nails, and a predisposition to anaemia, pulmonary troubles and general weakness of the physical system.

People with short nails are more critical, impulsive, obstinate and less gentle natured than those with long nails. So also, short nails show a tendency to heart disease, apoplexy and paralysis.

Fine, broad, delicate nails show refinement, sensitiveness and spirituality.

Thick coarse nails belong to the primitive hand.

Dark nails show weak digestion.

Bright, pink colored nails show good circulation and an active cheerful temperment.

Yellow colored nails show nervousness and biliousness.

Dull, greyish colored nails show a depressed, morbid condition.

White spots on the nails show too much acidity in the system.

Short, irregular shaped nails show a deceitful person.

CHAPTER X.

Large and Small, Hard and Soft Hands.

In noticing the hand and thumb, the relative size of the hand must be considered, as well as the texture of the hand. As long fingers are found to denote intellectuality, so too, I have found that a long palm, with correspondingly long fingers, indicates literary ability and refined tastes.

One of the rules of gypsy palmistry was that persons whose palms were equal in length or longer than the fingers resembled their father in temperament, and that where the fingers were relatively the longer, the person inherited from the maternal side. In the cases where I have tested this theory, I have found it true. I am convinced that the fingers need not be longer than the palm to denote intellectuality.

Large Hands.

Large hands are fond of detail; are very particular in matters of etiquette and are more easily annoyed by trifling matters than by great troubles.

Large hands do the finest work, are more painstaking and methodical and are less critical than small hands. Large hands generally accompany diffident, self-deprecatory natures.

Small Hands.

Small hands have large ideas, great plans. They overlook details and criticise only from the standpoint of the

ensemble. Small hands are seldom lacking in self confidence and they are often extremely conceited.

Hollow Pa ms.

A hollow palm is invariably considered unfortunate in money matters. Cheiro's observations have convinced him that the hollow always inclines more toward one portion of the hand than another and it signi es misfortune for whatever line it inclines toward. Thus, if the hollow inclines toward the line of life—domestic trouble is foreshadowed.

When the hollow is deepest under the line of fate, misfortune in social and business affairs will be the result.

When under the heart it tells of unhappiness in love affairs.

Personally I have observed that hollow-palmed people are not happy. They are pessimistic, easily depressed and ever conscious of the tragedies of life. They are deeply thoughtful and sympathetic. They have excellent executive ability, but it is probably due to their keen sympathies that they do not "hold on to money."

Hard and Soft Hands.

When the hand is dry and hard it shows a severe, energetic and worrying nature.

An exceedingly hard hand shows a calous, hardened and brutal nature. This of course does not allude to the hand which has been hardened by manual labor. That will show for itself.

A thin dry hand betrays a nervous irritable temperament.

A thick palm shows coarseness; sensuality.

Hard hands show excessive energy.

Soft hands denote indolence, love of ease and pleasure, and

a disposition toward laziness and selfishness. When thick as well as soft, dissipation.

Firm, elastic hands show intelligence and a well-balanced mind.

A good hand is firm without being hard, elastic without being soft.

CHAPTER XIII.

The Color of the Palm.

The color of the palm is important in its relation to the health of the individual, as well as the temperament.

A bright, cheerful, contented nature and good health are indicated by a firm, pink colored palm.

A hasty temper, intensity of passion, materalism, and an inclination to apoplexy or heart disease, are shown by a palm very red in color.

A palm quite white in color indicates an anaemic, neuralgic condition, as well as coldness, indiference, and a lack of sympathy.

A palm yellow in color indicates liver and kidney trouble.

CHAPTER XIV.

The Mounts.

The name given to the protuberances which are found at the base of each finger, and along the sides of the hand, have descended to us from Astrological Palmistry. It would be impossible to say, without going into the subject deeply, just what connection there may be between the planets and the nerve centers of the hand. That we are more or less directly influenced by the seven planets, Jupiter, Saturn, Mercury, Venus, Mars, the Sun and the Moon, no one who has given the subject even the slightest attention, will feel disposed to deny. So also by observation, a student of the science of palmistry can tell by an examination of the hand, which of the seven planets, most influences the subject.

That, however, belongs to the domain of astrology, a knowledge of which is not necessary in the study of palmistry.

Mount of Jupiter.

The development found at the base of the first finger is called the mount of Jupiter. When well developed it denotes pride, ambition, lofty aspirations, religious fervor, enthusiasm, and love of power.

When in excess it gives over-bearing pride, a domineering spirit, arrogance, and love of display—braggadocio.

Tne absence of Jupiter is not favorable. It shows want of dignity and self respect—weakness of character.

Mount of Saturn.

This is the development found at the base of the second

finger, and denotes wisdom, thought, profundity, sadness and love of study and investigation. In excess it shows a morose, gloomy nature—silent and melancholy.

Mount of Apollo.

This mount is found at the base of the third finger. When well developed it gives a love of the beautiful, of art, music, literature, a desire for genius, glory, fame, riches. It gives hope, cheerfulness, sociability, beauty and graciousness.

In excess it denotes extravagance, recklessness, haughtiness, vanity, envy and frivolity.

Mount of Mercury.

This is the development found at the base of the fourth finger and is separated from the mount of Mars by the line of heart. When normally developed, it shows aptitude for science, versatility of ideas, changeability of mood, activity, business ability, eloquence, and subtlety; a leaning toward the occult sciences.

In excess it shows an exaggeration of these qualities which is not favorable. If lacking it shows an absence of these qualities.

Mount of Mars.

There are two mounts of this name. The first is found beneath the mount of Jupiter, inside the life line. When firm and well developed it gives courage, resolution, and the noble fighting spirit of the soldier. In excess, it shows an aggressive, quarrelsome nature, and in a bad hand, brutality.

The second mount of Mars is found below the mount of Mercury, separated from it by the heart line. It shows the courage that belongs to resolution, forbearance, patience, self-control, and resistance against misfortune.

Mount of Luna.

The mount which terminates the hand proper, opposite the

mount of Venus and below the second mount of Mars, is the mount of Luna, or the Moon. When normally developed, t shows imagination, romance, love of poetry, harmony, mystery and sentiment; high ideals.

In excess, it indicates discontent, sadness, superstition, and a tendency to morbid fancies.

Mount of Venus.

The development found at the base of the thumb, and forming its third phalange, is the mount of Venus. It is encircled by the line of life and, as under this mount is situated one of the most important blood vessels in the hand, upon its development largely depends the depth and color of the line of life. A firm well developed mount of Venus shows a full-blooded, healthy physique. It also shows affection, sympathy, love of beauty and harmony. It betrays the quality and extent of the love nature, indicating the difference between deep love and selfish passion.

A small, thin mount of Venus shows a cold, unsympathetic nature, and poor vitality. An abnormally developed mount of Venus indicates violent and brutal passions.

Blending of the Mounts.

When a mount leans toward another, it blends with the qualities of the mount toward which it leans, modifying the characteristics of each. Thus if the mount of Apollo (the Sun) leans toward Mercury, the love of art and fame indicated by that mount, will be influenced by the commercial and scientific tendency of Mercury.



PLATE 11.—The Mounts.

CHAPTER XVI.

Resume of Cheirognomy.

In the preceeding chapters are set forth, as clearly as possible in a volume of this size, the various types of hands, their characteristics, and some of their modifications: In arriving at a definite conclusion, it will be necessary to consider carefully all points in connection with the various types. A thorough knowledge of cheirognomy is essential, before attempting a study of cheiromancy.

Thus, if the student should observe a person with an abnormally long first phalange of the thumb, he must not decide hastily that he or she is recklessly determined, over-bearing and obstinate. He must consider the type of hand, the length and shape of the fingers, the texture of the skin, the space between the fingers, whether the thumb itself is stiff or supple, and the depth and character of the lines of mentality, heart and life.

Thus according as the different characteristics indicated are blended and modified, he should be able with the faculty of deduction, to form a just conclusion.

The science of palmistry can not be learned in a day although I have seen advertisements guaranteeing to teach it in "seven lessons." I am not advised as to whether the "teacher" depended upon some mystical power in the number seven, or upon the phenominal aptitude of his pupils.

Certainly much depends upon the adaptability of the student. As in the study of music one pupil may far out distance another, so in the study of palmistry one may, by ready

comprehension and assimilation of the principles of the science, master in a comparatively short time what another may never be able to understand. But not in seven lessons. On the other hand, I have in mind a certain estimable woman who, after devoting several years to the study of palmistry, finally declared that "it was quite too intricate for her." Not all indeed, are blessed with that gift of spiritual perception which makes the acquisition of knowledge merely absorptive.

PART SECOND.

CHEIROMANCY.

CHAPTER I.

The Lines of the Hand.

The second part of the study of Palmistry is devoted to the interpretation of the lines and markings of the palm.

Before forming an opinion of the exact meaning of this or that line or marking, it will be found necessary to have made a thorough examination of the cheirognomy of the hand. In treating of the lines of the hand, it is advisable to divide them into sevens.

The seven principle lines are:

The Line of Life.
The Line of Mentality, or Head.
The Line of Heart.
The Line of Fate.
The Line of Apollo, or the Sun.
The Line of Health.
The Girdle of Venus.

The seven lesser lines are called:

The Line of Mars.
The Via Lascivia.
The Line of Intuition.
The Line of Marriage.
The Three Bracelets.

The locations of these lines can readily be learned by studying Plate 12, Map of the Hand.

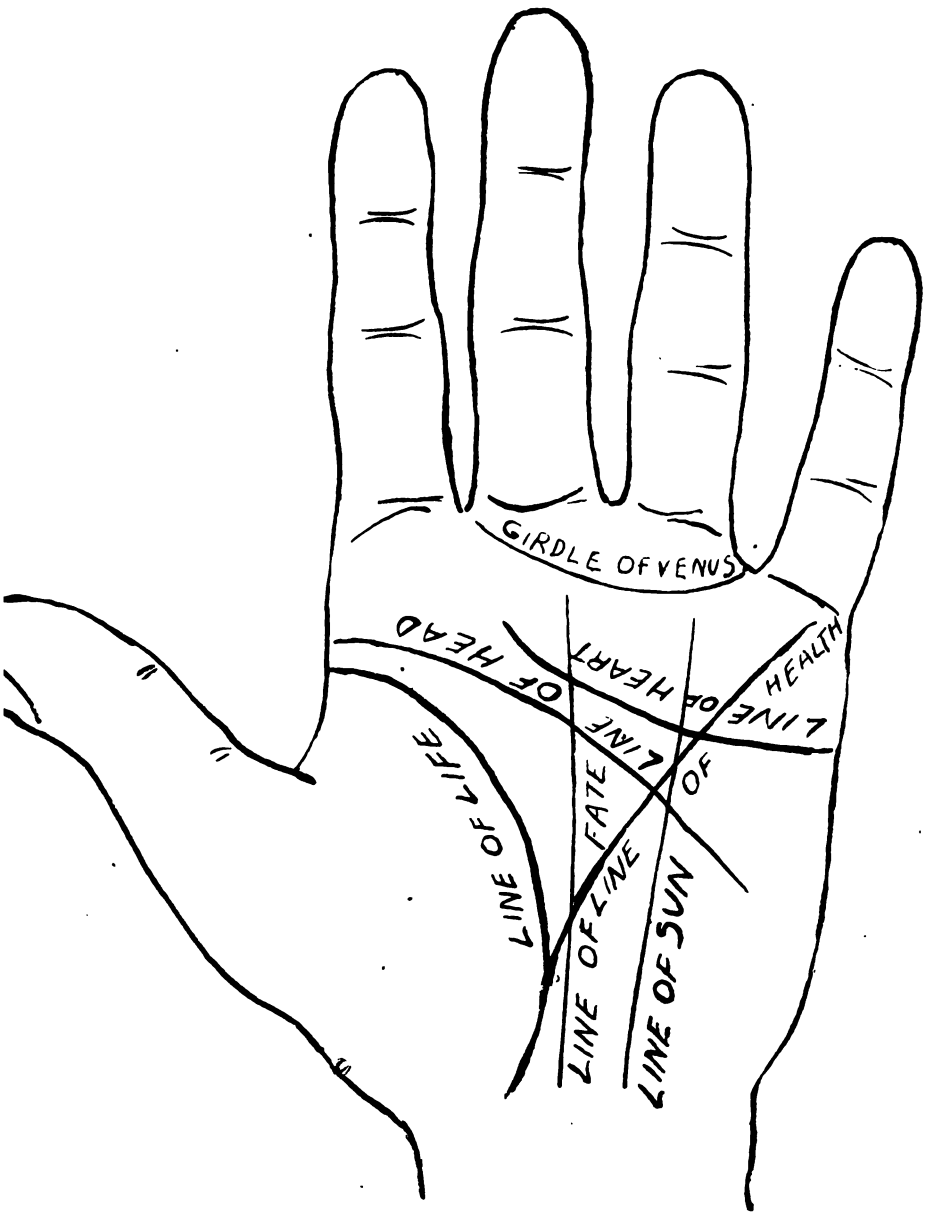


Plate 13—Seven Principal Lines.

CHAPTER II.

The Line of Life.

The line outside the mount of Mars under the mount of Jupiter, and circling the mount of Venus, is called the line of life. This is the most important line of the hand and is never absent. It will be found to relate to all things touching the life of the subject such as health, changes, accidents, deaths, losses illnesses, duration of life, etc.

Generally speaking, a long line of life indicates a long life, a short line of life indicates a short life. This rule taken literally, however, will prove very unsatisfactory and puzzling, as the line may be broken, or it may be cut by the line of health, or it may be long in one hand and short in the other; again, the length and termination of the line of mentality must be considered in determining the length of life.

Whenever the line of life is clear and deep, and continues in a narrow, unbroken line around the mount of Venus, it indicates a long life and good health.

When the line is pale and broad, it indicates feeble health, and a weak nature.

When the line is irregular, that is, deep and clear in some parts, and pale and broad in others, it indicates periods of alternate good and ill health.

When the line is made up of little links like a chain, it is a positive indication of ill health throughout the life.

The closer to the mount of Jupiter the starting point of the line of life, the earlier in life will begin the self-reliance and independence of the subject.

When the line is broken in the left hand, but clear and unbroken in the right, some dangerous illness is threatened which may be avoided.

When the line is connected with the line of mentality it shows a cautious, prudent nature with a degree of sensitiveness. (Plate 14, Fig. 1.)

When the line is closely connected with the mental line for a considerable distance, it shows extreme sensitiveness, diffidence and self-consciousness.

When there is a slight space between the lines of life and mentality, it shows a self-reliant nature, one that will not be be easily deterred from carrying out his plans. (Plate 14, Fig. 2.)

The wider the space the more self-confidence, which logically results (when too wide) in recklessness and conceit.

When the lines of life, heart and mentality are joined together under the mount of Saturn, it is a very unfavorable sign. If found in both hands it presages a violent death. (Plate 31, hand of J. B.)

When the life line ends abruptly without branch lines or islands, it indicates a sudden death. This will be verified by the lines of fate and mentality. (Plate 14, Fig. 3.)

A line rising from the line of life and ascending to the mount of Jupiter, shows success, gratified ambition, an independent move at that point of life. (Plate 14, Fig. 4.)

Fine lines drooping from the life line are unfavorable. They signify loss of health or wealth, at the age at which they appear. (Plate 14, Fig. 5.)

Lines rising from the life line are favorable. They signify gain at the age at which they are marked.

A line rising from the life line and going to the mount of Saturn along with the fate line shows gain in wealth through individual effort.

A line rising from the life line and going direct to the



Fig. 1

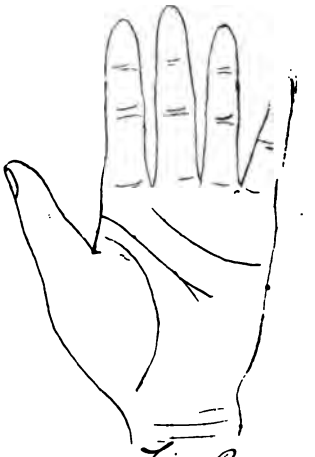


Fig 2

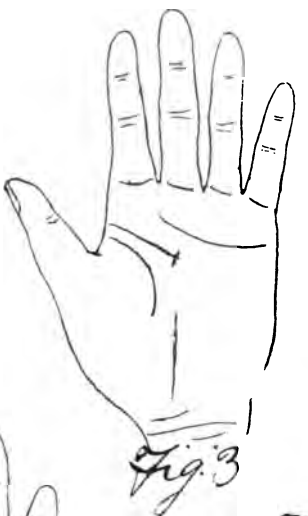


Fig. 3



Fig 4

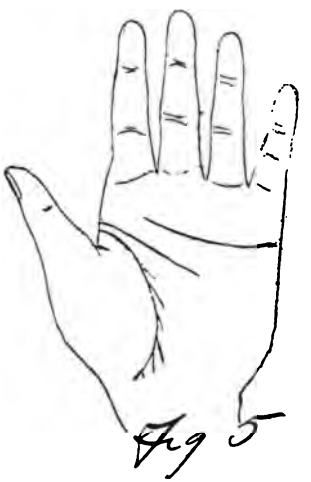


Fig 5

Plate 14—Life Lines.

mount of the Sun, denotes celebrity in accordance with the type of the hand.

A line crossing from the line of life to the mount of Mercury, signifies success in business, or scientific persuits according to the type of hand.

When the line of life is tasseled at the end, it signifies trouble and ill health at the end of life. If merely forked it signifies death while away from home.

Signs on the Life Line.

A cross on the line of life indicates an accident.

An island at the commencement of the line of life, shows unfavorable conditions at the time of birth, generally an inherited disease.

An island on the life line shows an illness at the time of its appearance. Its duration can be ascertained by the length of the island.

A square on the line of life denotes preservation from illness; from accidental death if the life line be broken within the square.

Spots on the life line are indications of weak vitality usually nervous diseases.

CHAPTER III.

Line of Mentality, or Head.

The character and position of the line of mentality, largely determines the intellect of the subject, the character and quality of the talent, and the condition of the health as it affects the mind.

The line of mentality is found, on the normal hand, under the line of heart. It may have its starting point on the side of the hand, on the mount of Mars, from the beginning of the life line, or from the mount of Jupiter. It is more commonly found to rise from the commencement of the life line. This position of the mental line denotes a sensitive, conscientious nature, a shrinking from publicity and a tendency to keep a firm check on the emotions.

When the mental line is closely connected with the line of life for a considerable distance, it indicates the extreme of the foregoing characteristics. The person will be over cautious, over sensitive, etc.

When the mental line rises from the mount of Jupiter, and sloping down just touches the line of life and continues across the hand, it shows an extremely ambitious nature with great pride and intellect, determination and brain power, yet careful, tactful and cautious.

When the mental line rises on the mount of Jupiter, but is not connected with the line of life, the subject will have the foregoing characteristics, but will lack tact and self-control. He will be somewhat impetuous, over-enthusiastic, and hasty. When the space between the lines of life and mentality is ex-

tremely wide, the person will be reckless, conceited, and, if the line of mentality be also short, wanting in intelligence.

When the mental line starts from inside the life line, on the mount of Mars, it shows a nervous, irritable and changeable person—inconstant and unstable in thought and action, but with a tendency toward aggressiveness. (Plate 15, Fig. 3.)

The general characteristics of the line of mentality without regard to the type of hand are:

Long, clear and straight—it denotes a practical, clear-headed person. Narrow, weak and short, it shows a lack of mentality; a frivolous "empty-headed" person. (Plate 15, Fig. 1.)

When the line of mentality slopes toward the mount of Luna, ending in two branches, it promises literary talent, in accordance with the type of hand.

When the mental line is chained and broad it shows a lack of concentration and a disposition to neuralgic headaches. (Plate 15, Fig. 4.)

When the line extends straight across the palm in a clear deep line it indicates an unusual intellect, but, unless it be balanced by the heart line, it also shows coldness, uncharitableness and selfishness. (Plate 15, Fig. 2.)

When an extremely long straight line of mentality tends upward in the direction of the mount of Mercury, it denotes financial success in business; that overwhelming business ability which pays its workers eighty cents a day, while the yearly profits net a million.

A short, but deep and clear line of mentality shows the practical, materialistic nature.

An abnormally short mental line on an otherwise brainy hand presages an early death.

When the mental line ends abruptly, it indicates a sudden death at the age which will be indicated on the lines of life and fate.

When the line of mentality is broken under the mount of

Saturn, it is a positive indication of sudden death through some fatality.

When the lines of life, mentality and heart are joined together under the mount of Saturn, it is an extremely unfornate sign; if in both hands it is an invariable sign of some fatality. (Plate 31, hand of J. B.)

When the line of mentality sends a branch to the mount of Jupiter, it indicates that the mentality of the subject will be influenced by ambition and desire for power.

If the branch extend toward Saturn, it partakes of the qualities of that mount—love of study, solemnity, scientific investigation, religion.

If toward the Sun (Apollo), the person's mental energies will be directed toward the study of art or the attainment of celebrity.

If toward Mercury, commerce and science will claim the mind.

If the mental line runs into a star on the mount of Jupiter, it denotes wonderful success in all things.

An island on the line of mentality, I have always found to denote brain fever, or some illness temporarily affecting the mind.

A square on the mental line, shows preservation from an injury to the head.

In determining the qualities indicated by the various positions of the mental lines it is very important that the type of hand should be carefully considered, and the normal and abnormal character of the line in relation to the type of hand be noted.

Thus the natural mental line on the primitive hand is short, deep and red. It therefore follows that a long sloping head line on such a hand would give in place of the poetical imagination of the artistic type—an element of fear and superstition.

The normal position for the line of mentality on the square hand (the practical, useful type) is straight and fairly long.









Plate 15—Lines of Mentality.

Any tendency therefore to a sloping head line is of far more significance than if found on the psychic or conic types. It shows imagination combined with a practical nature and the owner of such a hand would be sure to put to some practical use, his power of imagination.

The normal head line on the philosophic type of hand is long, sloping close to the line of life, and set far down on the hand. The unnatural position therefore would be found in a line of head which was straight across the palm. This at once gives to the natural love of study, of analysis and reflection which characterizes the philosophic type, an almost double nature. The owner of such a hand can be either practical or imaginative. He will be sure to be coldly analytical—mercilessly critical.

The natural position of the mental line on the conic hand, is slightly sloping to the mount of Luna. The conic hand represents impulse, inspiration and love of the artistic and the beautiful. It therefore follows that a straight head line on the conic type of hand adds to the natural talent the desire to make practical use of his artistic abilities and this element of "common sense" turns the ease-loving dilettante into a successful worker.

The natural position of the mental line on the psychic hand is very sloping and connected with the line of life. The psychic type represents the sensitive, idealistic, visionary character. The straight line of mentality therefore, if found on the this type of hand, would simply modify in some degree the natural characteristics of the type.

Abnormal Characteristics Shown by the Line of Mentality.

Thus by logical deduction it is possible to account for and understand the combinations and modifications of the various characteristics shown by the lines. Any unnatural position or formation of the lines, shows some characteristic out of keeping with the type of hand. Thus, an unnaturally sloping line of

mentality, extending far down on the mount of Luna, (the Moon), shows an abnormal imagination—an unbalanced mentality, which may at any time, under a severe mental strain, result in insanity. This is all the more possible if the mount of Saturn be also much developed, as a very full mount of Saturn is always indicative of a gloomy, depressed, morose and melancholy nature.

The other abnormal position of the line of mentality, is rising high on the hand and running into the line of heart This formation indicates murderous tendencies. (Plate 29, hand of George Kelly.)

Some palmists divide the hand into two hemispheres, by the line of mentality. The upper half represents intellect, the lower half, materialism.

If this division be admitted as reliable, it naturally follows that if the line of mentality be set high on the hand, the coarser instincts of the subject will rule the life. "This" one writer on the study remarks, has been amply proven by the hands of those who have led a life of crime, particularly where they have been murderous in their instincts."

But there are various causes which lead to the taking of life and the man who commits crime for the sake of crime will have a far different hand to the man who, in a fit of rage kills his enemy. In the latter case the tendency to murder will not be found in the hand save in some warning sign that the violence of the temper, if uncontrolled, must inevitably cause trouble, just as a rushing torrent if unstemmed sweeps everything from its course—causing death and destruction.

The strongest plea that can be made in favor of the study of the science of palmistry, is that by its disclosures we are made aware of the dangers which threaten us in order that we may avert them.

CHAPTER IV.

The Line of Heart.

To the line of heart we look not only for those signs which tell us of the quality and quantity of the subject's affection, but also for the condition of the health as shown by the circulation of the blood.

The position of the heart line on a normal hand is rising either from the mount of Jupiter, or between the mounts of Jupiter and Saturn and sweeping in a slight curve across the palm to the side of the percussion under the mount of Mercury.

When the line rises from the mount of Jupiter, it shows the highest type of love, strength, ideality and constancy in affection. It also exacts much from those loved, demanding perfection.

When the line rises far up on the mount, even to the root of the finger of Jupiter, it denotes the excess of the foregoing characteristics—intensity of feeling and jealousy.

When the line rises between the mounts of Jupiter and Saturn, it shows a deep, quiet and lasting affection without the intensity and jealousy of the preceeding type.

When the line rises low down in the hand, under the mount of Saturn, it indicates a lower type of love. The person will be selfish and more animal in his love. The line rising high upon Saturn, sometimes to the base of the fingers,

shows the excess of the foregoing characteristics culminating in gross sensuality.

A deep red line of heart indicates violent passion.

When pale and broad it indicates, first of all, improper blood circulation.

When the line is chained and rising from under Saturn—a cold-hearted indifferent nature. (Plate 16, Fig. 1.)

When the heart line is broken it signifies great disappointment through the affections. The mount under which it is broken tells what brought about the trouble. Thus, if the line be broken under Saturn, fate was responsible for the affair. If under Apollo, it occurred through caprice. If under Mercury, through financial considerations. (Plate 16, Fig, 2.)

This broken condition of the heart line would naturally be found only where the broken attachment had seriously affected the health.

Excess of affection is indicated by a heart line lying straight across the hand from side to side. This formation without a good line of mentality to balance it, will almost inevitably lead the subject into folly through excess of feeling. (Plate 16, Fig. 3.)

When the heart line lies down close to the head line, the heart will rule the head.

When however, the heart line is in the normal position high on the hand and the head line lies close up to it, the head will rule the heart.

Lines rising from the line of head to the heart line denote affections which have influenced the subject more or less.

A short thin line of heart shows an absence of deep affection as well as a lack of vitality. If the heart line be almost absent, and the line of mentality be long and straight, it shows an utter lack of affection and sympathy. (Plate 16, Fig. 4.)

When the heart line rises abruptly without branches,









Plate 16—Heart Lines.

under Saturn, it presages sudden death, confirmation of which must be looked for on the lines of fate and life.

When the lines of heart, life and mentality are joined together under the mount of Saturn, it is a most unfortunate sign, and if found in both hands, can be relied upon to mean a fatality, usually through an affair of the heart.

CHAPTER V.

The Line of Fate.

To the line of fate or destiny, as it is sometimes called, we look for evidences of the "ups and downs" of life; for accidents, obstacles, troubles, success, changes of circumstance, environment etc. I do not hold as do other students of the science that the absence of a fate line precludes the probability of material success. Neither does its presence insure it. Whether or not there be a "destiny which shapes our ends rough-hew then how we will," has long been a subject for dispute.

Personally, I have a theory which observation has convinced me is at least possible. It is this: Some persons shape their own fate, others are the children of destiny. This is substantiated by the fact that in the study of the science of palmistry I have found that a distinct fate line does not always mean success, not at least, as the world considers success. I have further noticed that persons whose line of fate is strongly marked, admit their inability to order their lives in accordance with their plans. They are victims or victors of the unexpected. Struggle and plan as they will in a given direction, some unforeseen force alters the life's course and sends it irresistibly in another direction.

Naturally the question arises, "why should some individuals have the ordering of their own lives, while others are at the mercy of a power we call fate?"

To me, absolutely convinced of the principle of re-incarna-

tion, the answer is logical enough. The ego, previous to re-birth recognizes that which is needed for spiritual growth and chooses its own environment.

The object of earth life must be the growth of the soul; the development of the consciousness that we are each and all a part of the Great Whole. This knowledge can be gained only through experience. The perfection of character does not mean the walling ourselves about with so-called virtue and abhorrence of error. Of what benefit to the world is goodness if it does not help? And how can we help when we can not sympathize or understand? And how can we understand if we have never felt? If we cannot realize the motives which prompt to sin, what right have we to pronounce against the sinner?

Back of and governing material forces there must be a spiritual law. The object of this law must be the attainment of the highest good, which embraces infinite wisdom and infinite love—the attributes of God.

Application of this theory to the facts of palmistry therefore, would indicate that the fate line, instead of promising worldly success, simply proves the spiritual growth—the individuality of the subject, while the line of the Sun (Apollo) shows the direction of that individuality.

It is a peculiar fact that people with a distinct line of fate are always impressionable and intuitive. Their spiritual perception is more acute, and however materialistic and practical their environment, there will be times when they will be conscious of their spiritual entity. They will tell you that they are "lucky" or "unlucky" as the case may be. The primitive hand never shows a fate line and yet I have seen hands closely bordering on the primitive type in possession of a great deal of wealth. From my point of view, since the object of earth life must be progression, the presence of a distinct line

of fate does mean success, as it proves the individual's attainment to a certain plane of development.

Just what environment we have chosen. can be very accurately seen by an examination of the line of fate.

The line of fate usually rises either from the wrist, the plain of Mars, or from the mount of Luna, although it may rise from the line of life, the line of heart, or the line of mentality.

Rising from the wrist and ascending in a straight, unbroken line to the mount of Saturn, it foreshadows a smooth and happy life. (Plate 17, Fig. 1.)

Rising from the mount of Luna, the life will be influenced by imagination and caprice. This position of the fate line is frequently fonnd on the hands of those who are constantly before the public—actors, orators, politicians, etc.

Rising from the line of life, energy and personal effort will be a factor in life.

Rising from the line of mentality, it shows that the subject must struggle through early life, learning the lessons of perseverance, and reaping the reward of steady application and good judgment.

Rising from the line of heart, it indicates that through generosity, kindness of heart and good deeds, the subject may hope for his success.

When the line of fate is joined by a ray line from the mount of Luna, it shows the person to be under the guidance of spiritual power—the invisible influence which is erroneously styled "luck."

When the line of fate is uneven, chained or formed in a series of crosses at the commencement, it shows unhappiness in early life, early ambitions thwarted; a youth spent in subjugation to the will of others. (Plate 17, Fig. 2.)

When the fate line ascends to the mount of Jupiter, it









Plate 17—Lines of Fate.

denotes the person's acquisition of power and influence; the ability as well as the desire to rule.

When the line of fate sends an off-shoot or branch toward Jupiter it shows a rise in life at that age—an increase of influence and power.

When the line of fate is long but broken, crossed and irregular, it shows an eventful life, full of changes, of good and bad fortune.

When the fate line ascends in a straight line to the mount of Mercury, it denotes success in business.

When the fate line ascends straight to the monnt of Apollo, it denotes success in art, music or literature according to the type of hand.

A double line of fate promises a public career.

The natural termination of the fate line is on the mount of Saturn. Therefore when this line directs its course to any of the other mounts, it indicates that the efforts of the subject will be governed by the qualities of whatever mount it seeks. Thus if directed toward Jupiter, pride, ambition and desire for power will rule the life; if toward the Sun (Apollo,) desire for fame and an artistic career; toward Mercury, commerce or science will claim the attention.

Complete breaks in the line of fate show troubles and losses. If the ends of the broken line overlap and the line continues in its course, it shows that the troubles will be overcome. (Plate 17, Fig. 3.)

Crosses on the line of fate show the changes in the life, environment, business, etc.

An island on tne fate line is a sign of misfortune. (Plate 17, Fig. 4.)

A square on the line of fate shows protection from adversity, accident, etc.

Absence of a fate line by no means indicates an insignificant or obscure life. Hands in which there is no line of fate, simply belong to people who are materialistic and practical with little or no faculty of intuition.

CHAPTER VI.

The Line of Apollo, or Sun.

The line of the Sun, Apollo, or Fortune, as it is variously termed, is the line rising in the lower half of the hand and running parallel to the line of fate—ending on the mount of Apollo. (Plate 13, the seven principal lines.)

Like the line of fate, it may rise from the life line, the mount of Luna, the plain of Mars, the line of mentality, or the line of heart.

It represents love of art and beauty, fame, wealth, talents and success, according to the type of hand.

A clear, well-formed line of Apollo on the spatulate hand promises wealth and distinction through the talents, while on the psychic and conic types, it may be only a love of art, a desire for fame, unless the other signs on the hand are most favorable.

When the line ends on the mount of the Sun (Apollo), in several little parallel lines, it shows diversity of talent, but success seldom attends any of them.

A good line of the Sun with a dominant mount of Jupiter indicates the favor of persons of distinction and influence.

When the line of the Sun rises from the life line, it shows a life governed by a love of the artistic and the beautiful. If the other signs in the hand are favorable, it means success in a chosen career.

Rising from a good line of fate, it enhances the success

promised by the fate line, and indicates fame, distinction, or wealth according to the desires.

Rising from the plain of Mars, it denotes success won after a hard struggle.

Rising from the line of mentality, it shows success won through brain power and judgment. (Plate 18, Fig 2.)

Rising from the line of heart, it denotes love of art and beauty, and a fair degree of success late in life.

When the line of the Sun forms three branches which ascend in three deep lines to the mount of Apollo, it denotes wealth, talent and fame. (Plate 18, Fig. 1.)

A branch from the mount of Luna joining the line of the Sun, shows success won through some attribute of that mount imagination, literary talent, or histrionic ability, according to the type of hand. (Plate 18, Fig. 3.)

A person with a good line of the Sun, even though never cultivating art, will possess artistic talent. On a practical hand this talent may show itself in originality and taste in matters of dress, house decoration, millinery etc.

The absence of a line of the Sun in both hands, on the artistic or the literary type of hand, shows ability and talent without success.

A broken line of Sun, denotes obstacles in the way of success. (Plate 18, Fig. 4.)

A chained line of Sun, shows lack of continuity of purpose.









Plate 18—Lines of Apollo.

CHAPTER VII.

The Line of Health, or Liver.

This line is also called the Hepatica, and is often accompanied by a sister line, called the Via Lascivia. Most writers on the science of palmistry name the lower part of the hand, either the rascette or the life line, as the starting point of the health line, and the mount of Mercury as its termination. (Plate 12, Map of the Hand.)

Cheiro, the most eminent of the American exponents of this science, places the beginning of the line of health on the face of the mount of Mercury, taking its course down the hand. This theory I am convinced is the correct one. The logic of this theory is not hard to find. It has been clearly demonstrated that the life line shows the natural duration of the life; death from accident is marked on the life line, by a break or cut at the point of life at which it occurs. It therefore follows that the point at which the life line is cut by the line of health, marks the climax of whatever disease is indicated by the health line, the beginning of which is noticed farther up on the palm. So also, it logically follows that the absence of this line is a favorable indication, promising continued good health and vitality.

A straight, clear line of health going straight down the hand without touching the line of life, promises a long life and a good digestion. A rather weak line of life will be strengthened by a health line of this character.

When the health line is uneven and broken it indicates

poor digestion which may lead to bad circulation, anæmia, and weak lungs. This formation is usually accompanied by a chained heart-line.

When the health line is very red in color, especially at the line of heart, it indicates a tendency to heart disease.

When very red and broken, it shows a nature much given to fits of anger, brutality and excesses.

When the line of health is absent from the hand, save where it joins the lines of heart and mentality, it indicates brain fever.

When formed with small red spots, it shows a feverish condition of the physical system.

When the health line is broken and very red where it crosses the line of mentality, it indicates a tendency to apoplexy.

When the health line is accompanied (not too close) by the sister line, the Via Lascivia —which should terminate at the wrist —it gives force and strength to the vital energies.

CHAPTER VIII.

The Girdle of Venus.

This line must not be confounded with the ring of Saturn, although some writers erroneously make no distinction between the two.

The girdle of Venus rises between the mounts of Jupiter and Saturn, thus forming a circle between the fingers of Apollo and Mercury, enclosing the mounts of Apollo (the Sun) and Saturn. (Plate 13, the Seven Principal Lines.)

I have invariably found the girdle upon the hands of people possessing the most refined, artistic and gifted natures, and I am at a loss to account for the disfavor with which it has been regarded by writers on the science.

When extending in a clear unbroken circle it denotes a highly emotional, impressionable temperament—extremely nervous and excitable.

It is logical to suppose then, that these characteristics added to an otherwise bad hand, would be unfavorable. This may have given rise to the almost universally accepted idea among cheiromants that the girdle of Venus is a bad indication. However in my varied observations, I have never found the sign upon a bad hand. And although I do not maintain that it is never to be found on a bad hand, I unhesitatingly place it among the most favorable indications of character to be found in the palm.

I remember that during my first visit to America, I met a

certain famous pianist whose inspirational playing was the wonder and delight of his audiences. I found that he had become much interested in the study of palmistry and that he had purchased several works on the science, all of which united in regarding the girdle of Venus in a most unfavorable light. As his own hand was marked with a clear unbroken circle, he was quite unable to account for what, in his case at least, he knew to be an inaccuracy. It was with evident reluctance that he showed me his palms. I reassured him, and expressed my satisfaction that my own palms bear the same sign of intuition, inspiration and aptitude for mysticism.

CHAPTER IX.

The Via Lascivia, the Line of Mars and the Line of Intuition.

The Via Lascivia is a line running parallel to the line of health. (Plate 12, Map of the Hand.)

It bears the same relation to the line of health that the line of Mars does to the life line. When the line of health shows weakness, it is strengthened by the presence of the Via Lascivia.

When however, the health line indicates robust vitality, the presence of a strong Via Lascivia denotes excess of passion, strong appetites and a tendency toward dissipation.

The Line of Mars.

The line of Mars is a clearly defined line, rising on the first mount of Mars, and running close to and inside the line of life. (Plate 12, Map of the Hand.)

The office of the line of Mars is to strengthen and give energy to the life line. On the square and primitive hands, if the life line is strong, the presence of the line of Mars shows an aggressive, quarrelsome spirit. If the mount of Luna be also well developed, it shows lawlessness, intemperance and a disposition to engage in wild adventure.

The line of Mars on the psychic and the philosophic hand has a far different meaning, as the life line on these types is never as strong as on the preceeding types. When found beside a weak

life line therefore, the line of Mars strengthens and repairs the life line. It shows the power to fight disease, and the disposition to bear uncomplainingly the "ills we have." Such a person will endure through sheer nerve force and will, pain and ill-health which would kill another.

Thus a bad break in a life line which is strengthened by a line of Mars, does not foreshadow death as in the case of a life line not thus reinforced.

The Line of Intuition.

Some writers on the science of palmistry, make no note of this line. I consider it very important, as the faculty of intuition is to some persons what the power of analysis and deduction is to others. It might be called unconscious reasoning.

This gift of perception in its highest development is found on the psychic type of hand. It may also be found on the philosophic and the conic types.

The position of this line is rising on the mount of Mercury and descending in a semi-circle to the mount of Luna. It is also called by some writers the line of Luna. (Plate 12, Map of the Hand.)

It indicates a delicately poised temperament—impressionable and sensitive. In conjunction with the "mystic cross" in the quadrangle, it denotes the power of divination—clairvoyance.

Where the psychic, philosophic or conic hand has a very full percussion I find the faculty of intuition pronounced, even though the line of intuition be absent.

CHAPTER X.

The Line of Marriage: Children.

The lines directly relating to marriage are those transverse lines to be found on the mount of Mercury, above the heart line. (Plate 12, Map of the Hand.)

These lines relate to affairs of the heart which have endured for some time or which have greatly affected the life. Nature does not recognize the marriage ceremony, and in cases where the marriage relationship has been sustained for any length of time the markings will be the same as in the case of a legal union.

The rule to follow in determining the marriage lines is to regard the deep long lines as relating to marriage.

The short lines relate to affairs of the heart, or contemplated marriage. A marriage lasting any length of time will be found corroborated by influence lines near the lines of life and fate. Where the marriage involves change of position and environment, it is easily traced.

The date of marriage or marriages, can be very accurately determined from the marriage line alone, although the life and fate lines should always be looked to, for the exact year.

When the marriage line is very close to the heart line, the marriage will be early in life—before the age of twenty.

When about half way up the mount, the marriage will take place about the age of twenty-five, and when near the base of the little finger, the alliance will occur after middle age.

Thus by a little observation of the position of these lines

in comparison with the length of the life line, a very accurate estimate may be made of the age at which engagements or marriages occur.

When the line of marriage droops toward the heart line, it is a sure sign of widowhood. (Plate 19, Fig. 1.)

A clear well-formed marriage line, without breaks or crosses, is an indication of a happy and contented union.

When the marriage line ends abruptly in a cross, it denotes the sudden termination of the marriage bond -usually by accidental death to the person's wife or husband. (Plate 19, Fig. 4.)

When the line droops gradually, with fine lines falling from it, it signifies illness and the gradual decline of life, of the person's wife or husband.

An island on the marriage line denotes serious trouble in the married life, for the time it endures. (Plate 19, Fig. 2.)

When the line is abruptly broken, it denotes separation—usually divorce.

A drooping marriage line, ending in two branches, one of which inclines toward the center of the hand, is an indication of trouble and separation.

A short fine line rising from the marriage line, and continuing beside it, shows an estrangement, a drifting apart, a lack of harmony in the married life, although no separation takes place.

A line from the marriage line to the mount of Apollo, denotes marriage with a person of distinction. This is all the more pronounced if the line of Apollo (the Sun) end in a star. (Plate 19, Fig. 3.)

So the opposite, a misalliance is shown by the line of marriage cutting the line of Apollo.

In a certain case which came under my observation, where a marriage ceremony was performed, the man refused to con——









Plate 19—Marriage Lines.

tinue the marriage relation. The girl's health was seriously undermined through grief over the trouble and I was not surprised to see a short marriage line formed in a heavy cross.

Children.

The perpendicular lines under the finger of Mercury, at the end of the marriage line, are the lines relating to children. The deeper lines are the male and the finer lines the female children.

The weak or chained lines show delicate children while a deep line suddenly broken or ending in a cross, shows the death of a child.

A line formed in an island shows great misfortune—sometimes disgrace—through a child. I observed this formation on one occasion in the hand of a woman whose only son was deformed.

Some hands show these lines very distinctly, while in other hands they are scarcely discernible. This I think is due to whether the person feels the responsibility of children, or not. The lines are naturally more distinct in the hands of mothers than of fathers.

CHAPTER XI.

The Rascette and Minor Lines.

The rascette is the name given to the three lines drawn at the base of the hand forming what is sometimes called the three bracelets. (Plate 12, Map of the Hand.)

When the three lines are found clearly marked, it forms what is called the "magic bracelet," said by the gypsies to mean health, wealth and happiness.

Personally, I have found it relating to health alone, as in a hand showing robust health, the rascette will be found more clearly marked than in the weak constitution. The same rules that apply to the other lines are also applicable to these. Thus, a chained or wavy rascette, shows weak heart action, the same as in the lines of life and heart.

The Ring of Solomon.

This is the name given to the circle enclosing the mount of Jupiter and is not commonly found on the palm. (Plate 12, Map of the Hand.)

It denotes the qualities implied by the name given to it—natural wisdom, intuitive knowledge.

I have always found that hands showing this line, belong to people who speculate a great deal on the mysteries of life. They are much interested in occult subjects.

The Ring of Saturn.

The ring of Saturn is a circle enclosing the mount of

Saturn. It is sometimes confounded with the girdle of Venus. When unbroken, it indicates a life of hard work and thwarted ambitions.

When broken, and in a well-balanced hand, it shows that success may be won, but only after a severe struggle with adversity.

CHAPTER XII.

Lines of Influence and Travel Lines.

A little care will readily enable the student to avoid confounding these ray lines with the line of Mars, or with the fine lines which rise and droop from the line of life.

Lines of influence on the mount of Venus, inside the life line, are shorter than the line of Mars. They rise and end somewhat abruptly.

When the influence line is clear and runs parallel to the line of life, it denotes a favorable influence over the life. (Plate 20, Line a.)

Lines rising on the mount of Venus and cutting the life line, show obstacles and worries.

When these lines cross the life line only, they indicate domestic troubles. (Plate 20, Line b.)

When they cross the life line to the line of mentality, they show an influence over our ideas and judgment. (Plate 20, Line c.)

When they cross the line of fate, they denote interference in our success and worldly interests.

When they cut the line of heart, they show persons who will influence our affections.

When a line crosses the line of life and just reaches the line of mentality, it denotes mental trouble. If the line of mentality be also chained or dotted, it denotes brain trouble.

A line rising on the mount of Venus, touching the line of life, indicates marriage at that age.

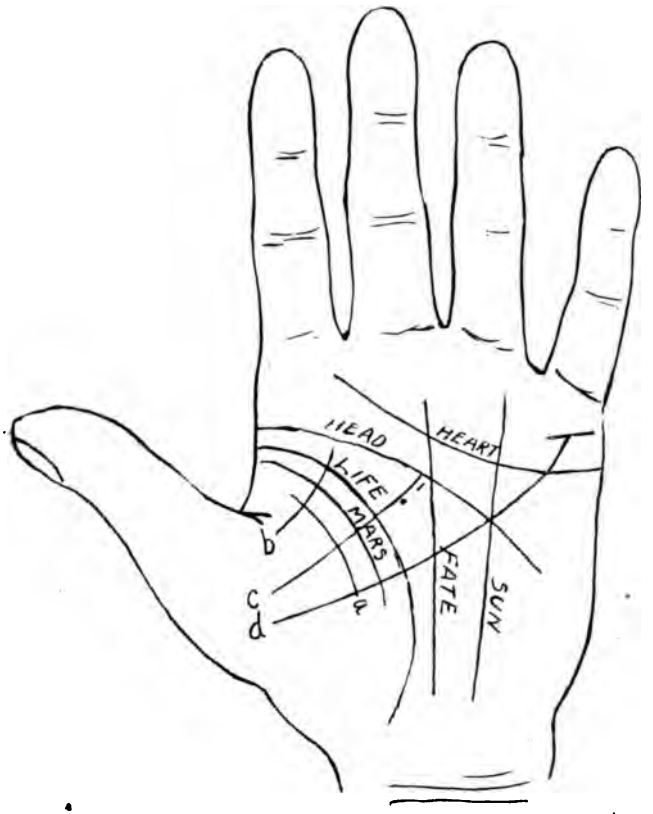


Plate 20—Lines of Influence

A line cutting the line of life and reaching across to the line of marriage, signifies divorce. (Plate 20, Line d.)

From these observations, it is logical to suppose that a hand showing many lines of influence, betrays an impressionable nature, a person dependent upon others in matters of affection or business, according as the lines show.

Lines of Travel.

Lines of travel are those horizontal lines found on the mount of Luna and the perpendicular lines from the rascette to the mount of Luna. (Plate 21.)

These latter relate to the longer and more important journeys, and will be corroborated by changes on the lines of life and fate.

Should such a line cross the hand to Jupiter, it indicates great gain in power and influence in connection with a journey. (Plate 21, Line a—a.)

If it goes to Saturn, it signifies some fatality. (Plate 21, Line b—b.)

If to Apollo, celebrity.

If to Mercury, unexpected wealth. (Plate 21, Line c—c.)

The short horizontal lines on Luna, relate to short and less important journeys.

When these lines cross each other, it shows repeated journeys.

Should a travel line cross the hand to the line of mentality, and end in a cross or break, it indicates some injury affecting the head through the journey. (Plate 2I, Line d.)

Travel lines slanting upward, show successful journeys, those curving downward, denote disappointments.

The cross on a travel line presages misfortune; the square

on a line of travel indicates preservation from threatened danger. (Plate 21, Line e.)

An important fact to be remembered is that lines appear and disappear in a short time. Their appearance indicates a tendency in certain directions, and their disappearance proves that the tendency has been changed.

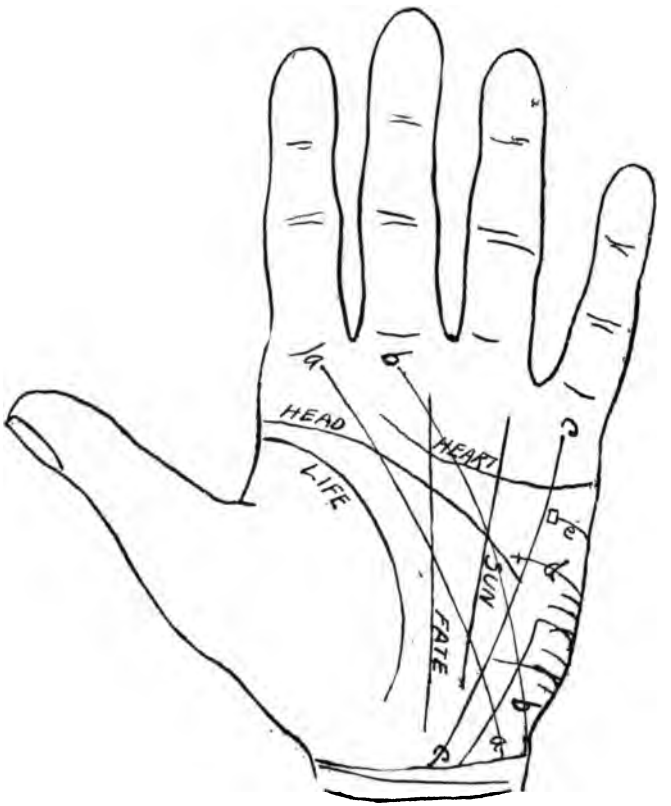


Plate 21—Lines of Travel.

CHAPTER XIII.

Character of the Lines.

Well formed lines are neither pale nor broad, chained nor wavy.

They are clear, fairly deep and evenly formed.

Lines pale and broad indicate weak vitality, and wasted nerve-force.

Lines red in color, show robust health, energy. and activity.

Tasseled lines show weakness and a breaking up of the qualities indicated by the line.

Wavy and chained lines show hesitation, indecision and lack of concentration.

Breaks in the lines are danger signals.

A forked line, excepting the line of life, gives increased power to the line.

A forked line of mentality, gives increased brain power, often uniting the literary or artistic temperament, with practical ability.

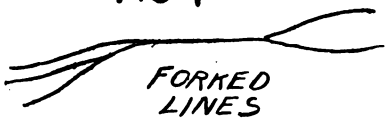
A sister line running along by the side of any of the main lines, strengthens the character of the line, and denotes protection. Thus, if a break be found in the fate line, a sister line protects the break and the threatened misfortune is averted or at least lessened.

It is always well to look for more than one indication of evil or disaster before deciding so important a point.

Worry Lines.

On the hands of highly nervous, worrying natures will be found numerous little fine lines running in all directions. These lines have no other significance than that they betray a worrying, nervous temperament.

FIG. 1.



FORKED LINES

FIG. 2.



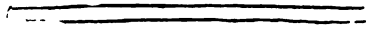
SPOTS ON LINE

FIG. 3.



ISLANDS ON LINE

FIG. 4.



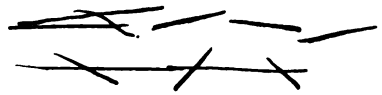
DOUBLE LINES

FIG. 5.



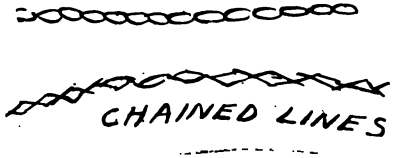
WAVY LINES

FIG. 6



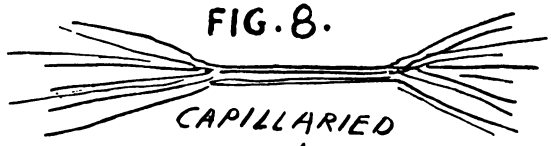
BROKEN LINES

FIG. 7.



CHAINED LINES

FIG. 8.



CAPILLARIED LINES



CHAPTER XIV.

Signs Found on the Palm.

The marks to be found in the palm of the hand are the cross, the square, the grille, the island, the triangle, the star, the circle, the half circle, the dot. (Plate 23.)

In addition to these, the signs of the different planets are sometimes found, although rarely.

The signs have a different meaning, according to the portion of the hand on which they are found.

The Star.

The star is a mark of distinction. Whether for good or evil, depends upon the other points of the hand and the position of the star.

The star on the mount of Jupiter promises honors, gratified ambition, power and distinction. (Plate 24, Fig. 1—a.)

On a woman's hand this sign is often found joined to a cross, indicating the acquisition of these things through a happy marriage.

A star on Saturn denotes an unenviable distinction—some disgrace or fatality. Some writers regard this as denoting paralysis. I have never seen it verified. (Plate 24, Fig. 1—b.)

A star on the mount of Apollo, promises wealth without happiness. (Plate 24, Fig. 1—c.)

When found at the end of the line of the Sun (Apollo), how-

ever, it promises celebrity and social distinction, as the result of ability and talent. (Plate 24, Fig 1—d.)

A star on Mercury promises success in literature, science, business or political life, or through dishonesty, scheming, etc., according to the character of the hand. (Plate 24, Fig. 1—e.)

A star on the mount of Mars, (under Mercury,) denotes the attainment of success through patient endurance, fortitude and self-control. (Plate 24, Fig. 1—f.)

A star on the mount of Mars, (under Jupiter,) denotes military honors and distinction. (Plate 24, Fig. 1—g.)

A star on the mount of Luna, denotes distinction through the faculties of that mount. It may be poetry, art, imaginative literature, or again it may be insanity or suicide, according to the other signs in the hand. (Plate 24, Fig. 1--h.)

The star on Venus, denotes distinction in affairs of the heart. To the person possessing this sign will come no sorrow through unrequited affection. (Plate 24, Fig. 1—i.)

The Square.

The square is a sign of protection and preservation from danger and evil. It is also indicative of calmness and presence of mind.

The square on the line of life shows preservation from death at the age at which it appears. (Plate 24, Fig. 2—a.)

The square on the line of fate shows preservation from social or financial ruin. (Plate 24, Fig. 2—a.)

The square on the line of mentality shows preservation from disaster to the mind, either through accident or mental strain. (Plate 24, Fig. 2—c.)

The square on the heart line shows preservation from sorrow through the affections. (Plate 24, Fig. 2—c.

The square on the mount of Venus marks preservation from evil through the passions. (Plate 24, Fig. 2—e.

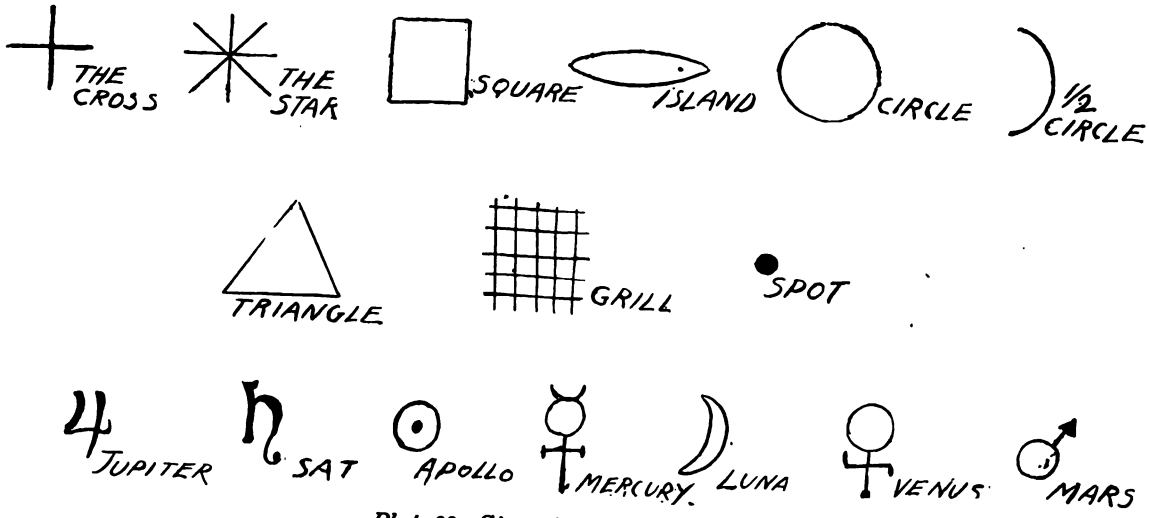


Plate 23—Signs found on the Palm.

The square on any mount denotes protection from the dangers and excesses of that mount.

The square on Saturn denotes preservation from the dangers of that mount or from some fatality. (Plate 24, Fig. 2—f.)

The Cross.

The cross indicates obstacles or changes, except when found on the mount of Jupiter, when it is one of the signs of a happy marriage. (Plate 24, Fig. 3—a.)

On Saturn, unfavorable influences; often it threatens sudden or accidental death. This can always be verified by other signs. (Plate 24, Fig. 3—b.)

On the mount of Apollo it indicates disappointment in the pursuit of fame or success. (Plate 24, Fig. 3—c.)

The cross on Mercury denotes failure in business enterprises. It is considered by some to be the mark of a dishonest person. I find the former interpretation the correct one. (Plate 24, Fig. 3—a,)

The cross on the mount of Mars (under Jupiter) indicates danger of death on the battle-field or in a quarrel, according to the type of hand on which it is found. (Plate 24, Fig. 3—f.)

On Mars (under Mercury) it tells of constant opposition and struggle against adverse circumstances. The person with such a mark must always fight hard in the battle of life. (Plate 24, Fig. 3—g.)

The cross on Venus indicates a great disappointment in love.

Crosses on the line of fate show changes in the life or losses. Which of the two can be determined by the lines of life and Apollo. (Plate 24, Fig. 3—i.)

The cross above the line of heart shows the death of some loved one.

The cross in the quadrangle, between the lines of heart

and mentality, is called the "mystic cross," and signifies a leaning toward mysticism.

The Island.

The island is a sign of misfortune either in health, financial affairs, affection or reputation, according to its location.

An island on the line of life indicates a severe illness. (Plate 24, Fig. 4—a.)

An island on the line of heart—weakness of the heart; unhappy attachment. (Plate 24, Fig. 4—a.)

An island on the line of mentality, if long and distinct—constitutional mental weakness. If small and the line of mentality otherwise good, it denotes brain fever, nervous prostration, or some severe mental strain. (Plate 24, Fig. 4—c.)

On the line of fate, the island shows financial loss, or temporary obscurity. (Plate 24, Fig. 4—d.)

On the line of Apollo, the island shows loss of social position. (Plate 24, Fig. 4—e.)

On the line of health, the island shows severe illness; great loss of vitality for the time it lasts. (Plate 24, Fig. 4—f.

I have also found it in cases of financial failure, where the health had been impaired by the worry incident to it.

An island formed on any of the mounts shows misfortune or weakness through the qualities of that mount. Thus, an island on a full mount of Jupiter indicates weakness brought on by excessive ambition—over-work.

The island on a weak mount of Jupiter, with a poor line of mentality and a generally weak hand, indicates misfortune and obscurity through lack of ambition and pride. (Plate 24, Fig. 4.)

The Circle and the Crescent.

The circle or the crescent on a good mount and a good hand is a favorable sign.

On any of the important lines, it denotes misfortune. When





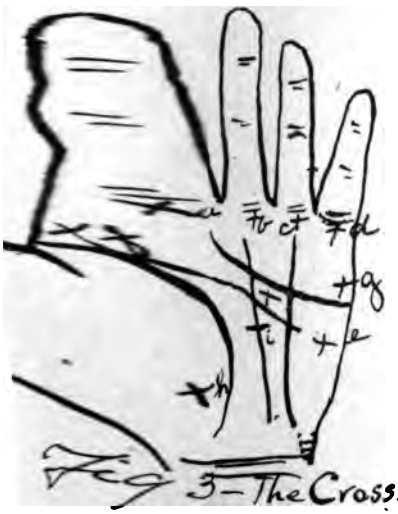




Plate 24—The Star. The Square. The Cross. The Island.

it unites the lines of fate, mentality and Apollo, (success) it signifies trouble and anxiety through an error in judgment—a false step which spoils the life. The circle on the line of mentality, is said by some cheiromants to indicate loss of eyesight. Personally I have never been able to verify this. (Plate 25, Fig. 1.)

The Dot.

The dot is an indication of a shock to the nervous system.

If red it shows a tendency to heart failure, when found on the heart line.

When on the head line it indicates a mental shock.

When found on the line of life it indicates a nervous illness.

A red dot on the line of health, indicates a fever.

A black dot on the line of marriage, is an indication of domestic grief. (Plate 25, Fig. 2.)

The Grille.

I do not regard the grille as a very important sign. It chiefly denotes activity, and as it is generally found upon the mounts, it simply denotes activity in the qualities of the mount on which it is found. Thus the grille on a flat mount is a favorable indication, while on a full mount it exaggerates the qualities of the mount.

The grille on a well developed mount of Jupiter, for instance, will result in too much pride or ambition. The desire for power is never satisfied.

On a full mount of Saturn it will result in restlessness, pessimism, worry. The person will be too serious and thoughtful —even melancholy.

On a well-developed Apollo it shows a constant longing for

wealth, position, fame, art or pleasure, according as the hand is strong or weak.

On a much developed mount of Mercury it shows a deceitful, avaricious, dishonest nature.

On Luna the grille indicates a romantic, dissatisfied temperament, imaginative to a degree. It produces that condition which Ella Wheeler Wilcox so aptly describes as "A homesick longing of the soul which can not find its satisfaction here." (Plate 25, Fig. 3.)

The Triangle.

The triangle is the insignia of science wherever found.

When found on Jupiter it denotes ability and science in the management of affairs, people and government. It should be found on the hand of diplomats.

On Saturn it denotes ability and science in the study of profound subjects, in the reading of character and in scientific investigation.

On the line of Apollo it shows method, diplomacy and science, in the pursuit of fame.

On the mount of Mercury the triangle shows the shrewd business man or the clever politician who uses method and science in gaining his end.

On Luna the triangle unites science with imagination and intuition. Such people will have an instinctive knowledge of the laws of life; the faculty of seeing below the surface of things.

On Venus the triangle shows calmness and self-restraint in matters of affection. A person possessing this sign will use science in winning the affections of those whom he desires.

On Mars (under Jupiter) the triangle gives the ability of a general in planning and management. This sign on the hand of a general shows a man who will conduct a scientific warfare

On Mars, under Mercury, it denotes calmness, presence of









Plate 25—The Circle. The Dot. The Grille. The Triangle.

mind and strategy. I have found this sign on the lines of life, health, mentality or fate to signify a surgical operation. This is an observation which I have never seen recorded elsewhere, but one which I have had an opportunity of verifying many times. (Plate 25, Fig. 4.)

CHAPTER XV.

The Great Triangle and the Quadrangle.

The great triangle is the space formed by the lines of life, mentality and health, and encloses the plain of Mars.

This space includes the upper, lower and middle angles.

When this space is broad and well formed it shows quick intelligence, breadth of mind, self-reliance and tolerance for the opinions of others. (Plate 26, Fig. 1.)

When very narrow it denotes extreme diffidence and self consciousness, or meanness, cowardice and want of intellect, according to the type of hand. Persons with a narrow triangle will never assert themselves either actively or mentally, although they may succeed in life through their very lack of independence and liberality. Their attitude of acquiescence may win them friends. (Plate 26, Fig. 2.)

When the space enclosed in this triangle is well colored and unlined it shows a calm, contented nature and a smooth, even existence.

When the space is much lined and crossed it shows worry, irritability and a changeful, unsettled life.

The Quadrangle.

The quadrangle is the space between the lines of heart and mentality. Its best formation is wide at both ends and not nar-



Fig 1.



Fig 2



Fig 3


Fig 4

Plate 26--The Great Triangle and the Quadrangle.

row at the center, showing the space clear and unlined. (Plate 26, Fig. 3.)

When thus formed it shows a well balanced mind, a brilliant intellect, generosity and great sympathy with humanity. Such a person will be at heart a socialist, although he may prefer some other name for his views.

When the quadrangle narrows in the center, so that it presents the appearance of an hour glass, it shows lack of sympathy and understanding. The person will be narrow-minded, prejudiced and bigoted. (Plate 26, Fig. 4.)

Too much space in the quadrangle with a long and deep heart line indicates a want of discretion—reckless indifference to the opinion of the world.

CHAPTER XVI.

How to Reckon Time. System of Seven.

The accurate settling of dates for past or future events is one of the greatest stumbling blocks in the way of the student of palmistry. Personally, I have never had any difficulty in correctly estimating the time of an event in the past and as far as I know in the future also. Only the approximate time can be relied upon. It is impossible to estimate the day or the week or even the month of an event. The year is the most that can be expected. There are no "lucky days" in Palmistry, although some persons claim to be able to tell one's "lucky days." This *might* be possible by astrological calculation, if the intricacies of the study were not lost, as the position of the planets undoubtedly affect the earth and everything upon it. But there is certainly no mark or sign upon the hand to designate one day as more fortunate than another.

Since hand reading is an acquired science and not an innate gift, some scientific theory of reckoning dates must be learned.

In this chapter are recorded both systems for the student's selection, although the system of seven recommends itself to my mind for the reason that, as medical science teaches, the entire system undergoes a change every seven years.

In plates 27 and 28 will be found the systems of seven and ten respectively.

If there is difficulty at first in determining the date of an event which is marked, practice soon brings proficiency.

I would recommend the use of a piece of transparent isin-

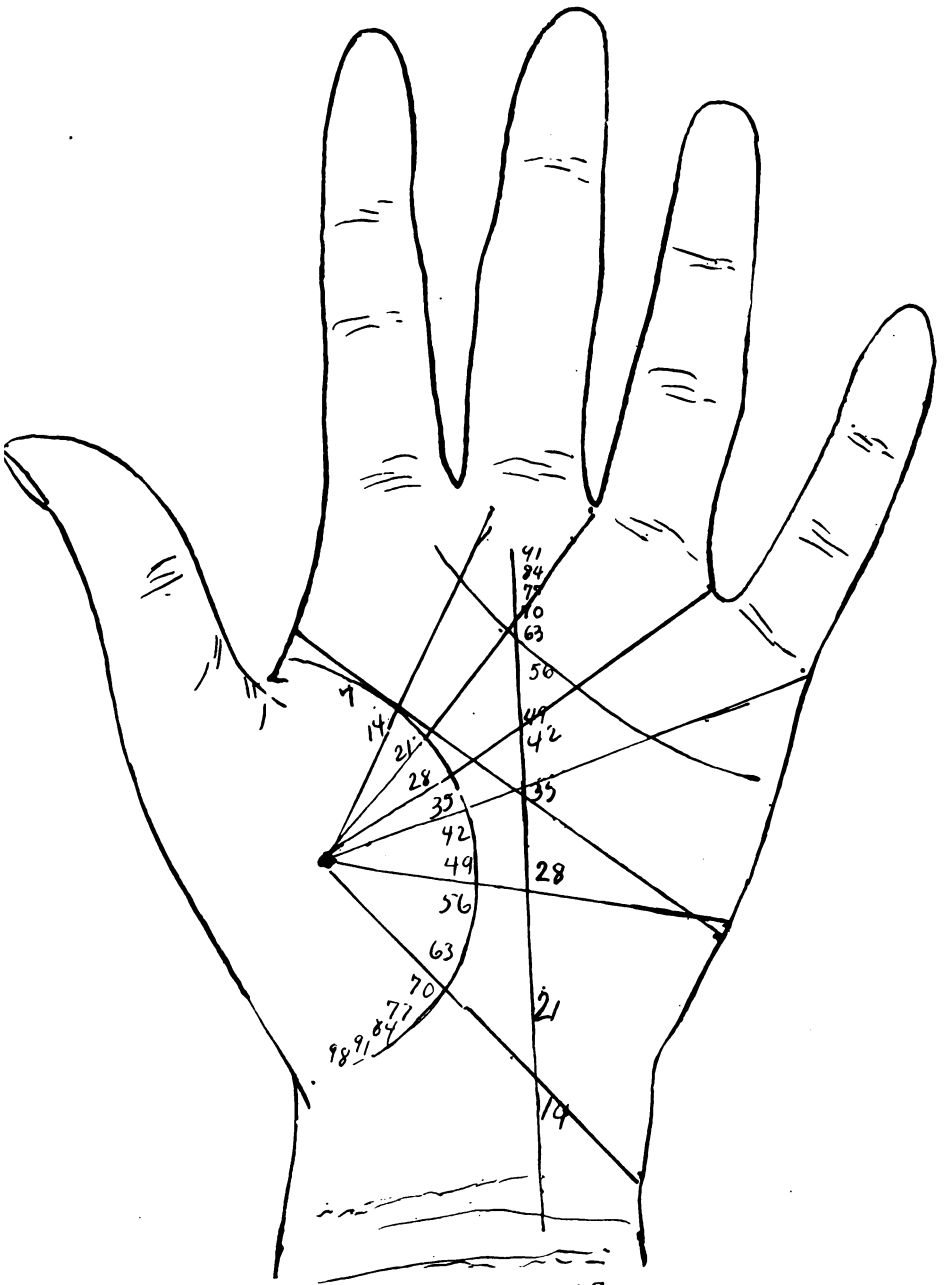


Plate 27—System of Seven.

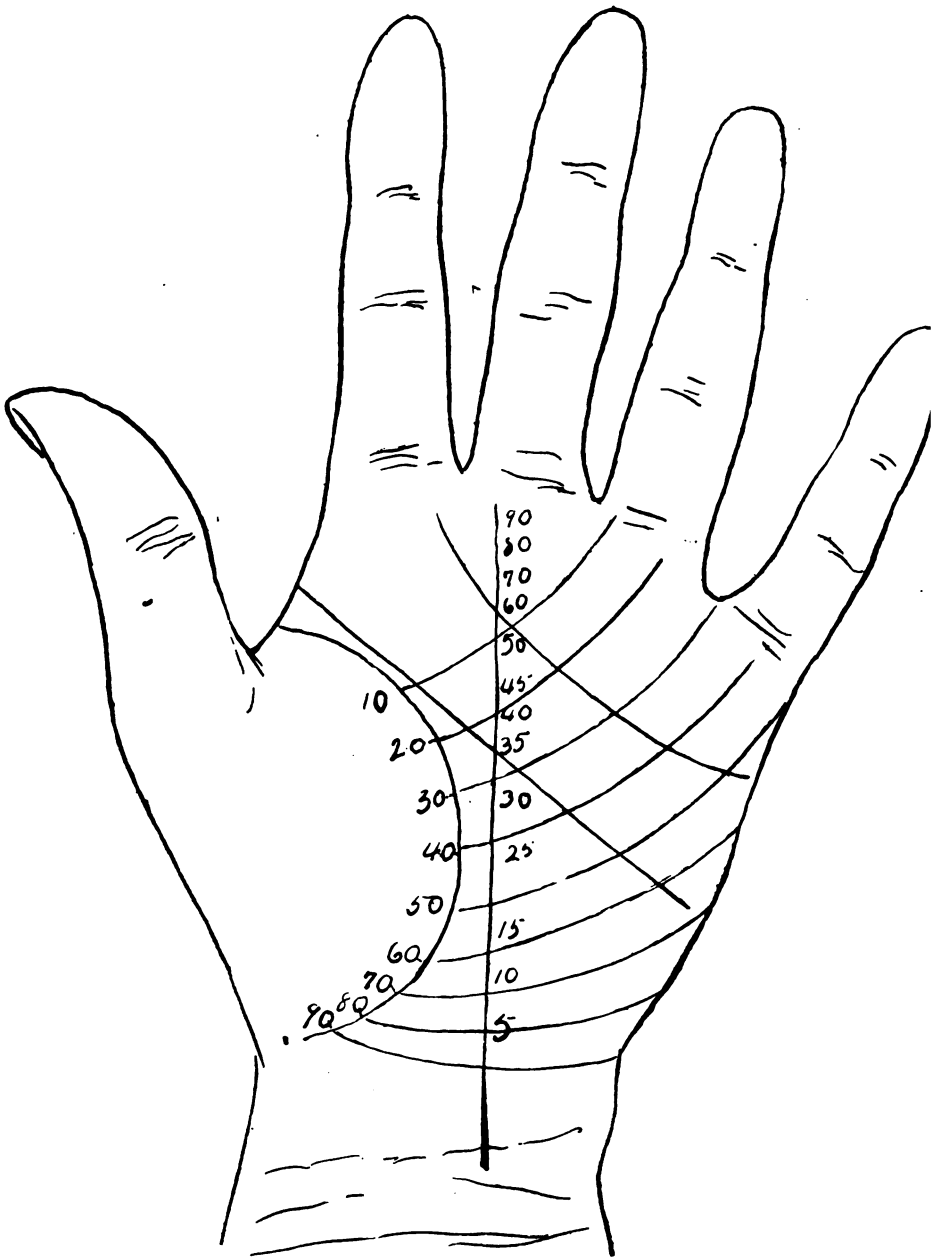


Plate 28—System of Ten.

glass shaped to the average sized hand, which will be found to measure about seven inches from the first line of the rascette to the tip of the finger of Saturn—and the same distance from the thumb to the finger of Mercury—when the hand is spread as in reaching an octave on the piano.

On this transparency can be printed the figures dividing the lines of fate and life, as shown in the plates 27 and 28. Thus, by allowing for the difference in the size of the hand, the transparency time system placed in position over the hand may be of service. (Plate 27.)

The System of Ten.

One point of a pair of compasses resting in the middle of the root of the finger of Jupiter, the other extended to the middle of the root of the finger of Apollo, then turned on to the life line, marks the period of ten years. The latter, lengthened by extension exactly between the fingers of Apollo and Mercury, marks the twentieth year.

Extension to middle of root of finger of Mercury marks the thirtieth year. Extension to outside of finger of Mercury marks the age of forty. Another extension equal to latter marks the fiftieth year. The remaining periods of ten years each up to one hundred years are lessened by one-third the former. (Plate 28.)

CHAPTER XVII.

Abnormal Tendencies.

How far is the individual responsible for his virtues or his crimes?

A slight variation in the shape of the face; the character of a nose; a scarcely perceptible deficiency in the breadth of a forehead; an added thickness in the lobe of the ear—and the line is drawn which marks the difference between the honest man and the criminal.

Most modern students of criminology agree that crime is largely the result of physical discrepancies. Whether or not this be true, certain it is that criminal instincts are discoverable through physical abnormalities.

Especially is this evident in the shape and lines of the hand.

Whether these physical signs be the cause or the effect of criminal tendencies, is a question for dispute.

While I recognize the influence of heredity, I maintain that it is not a *law*. If it were a law it would be inviolable and I hold that everything is subject to the influence of thought—nay, is but a reflection of thought.

To quote that woman of marvelous perception, Ella Wheeler Wilcox:

> **Our thoughts are moulding unseen spheres,**
> **And with a blessing or a curse,**
> **They thunder down the formless years**
> **And ring throughout the universe.**

I claim, therefore, that if abnormal tendencies were recog-

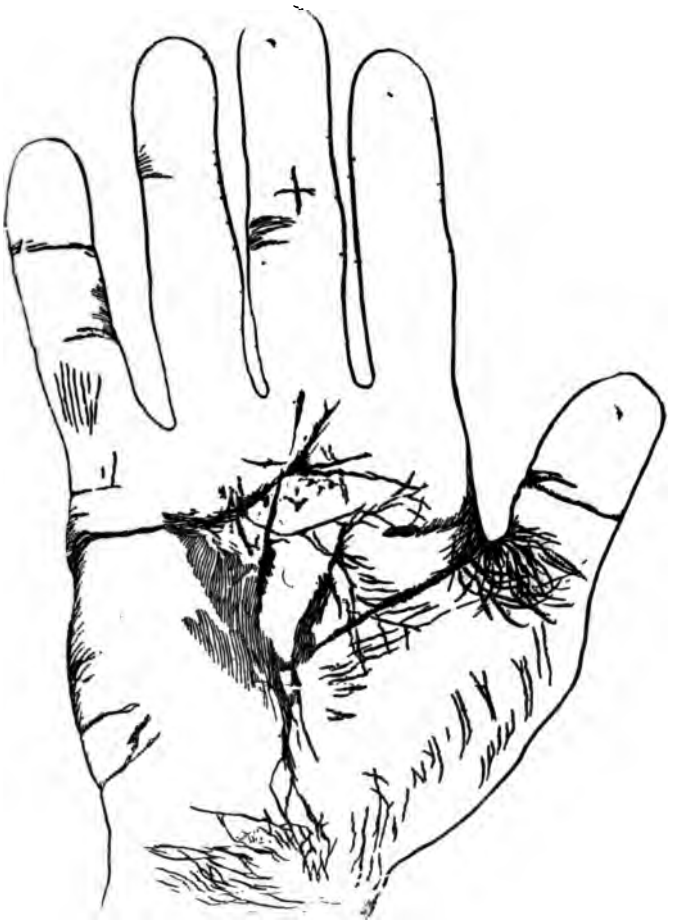


Plate 29—Hand of Geo Kelly, a murderer.

nized in early life, systematic and judicious training could effectually overcome them.

While the plea for a "higher education" is being so earnestly made, I desire to lift my voice in advocating a broader and a deeper education—an education that embraces some knowledge of self, not the mere text book memorizing process which is so generally mistaken for education.

"The proper study of mankind is man" is a truism which is often quoted but seldom considered seriously.

From earliest infancy children are put through such a memory-cramming that there is no room left in their brains for thought. They are taught much that is useless, much more that is made irrelevant by the manner of teaching—and absolutely nothing of themselves.

The average student leaves college without even the vaguest idea of what is meant by mental science. His own talents, capabilities and tendencies are an unknown quality, and should some one ask him for his individual opinion, he must delve into the dark recesses of his memory and drag out some quotation from the dim past with which to answer his interrogator.

The fact is, the only true education is that which teaches self knowledge, enabling us to foster and cultivate our talents and crush out the tendencies which lead to evil.

The hand of George Kelly (plate 29) shows the type of the brutal murderer. Kelly was executed in Minneapolis, June 1897, for the murder of his wife. The hand belongs to the Elementary type. The thumb is short and heavy, and the mount of Venus thick rather than wide, showing a violent nature. Lastly, there is almost no line of mentality.

What training and environment might have done toward lessening these unfavorable traits it is impossible to say. It is

a demonstrable fact that it is impossible to find such a hand on an educated or refined person.

The hand shown in (Plate 30) represents a type of the suicide. The suicide is not necessarily insane—except as any abnormal condition of the mind is a species of insanity.

This hand shows a naturally gloomy, despondent temperament, with strong determination. Financial disaster, coupled with domestic troubles, proved too heavy a burden for a nature thus depressed and the man deliberately chose to end this life.

The hands of L. C., C. E. and J. B. (Plate 31) represent the victims of a dreadful tragedy enacted at Tacoma, Wash., in 1898. The impressions were taken after death and the lines are therefore coarser than they otherwise would be.

The facts of the tragedy are these:

J. B. in a moment of insane jealousy shot and killed the woman, L. C. and the man, C. E. and then emptied the pistol into his own brain.

The hands of the two victims are remarkable only for the very distinct way in which they show the manner of death. The sudden termination of the life line with the line of mentality broken under Saturn, (hand of L. C.) are infallible signs of sudden and violent death.

In the hand of C. E. the manner of death is no less distinctly marked. The abrupt termination of the lines of mentality and fate, with the bar across the life line and the lines of head and heart connected, indicate disaster and death through an affair of the heart.

The hand of J. B. is one of the most extraordinary I have ever examined. The lines of life, heart and mentality are joined under Saturn; the mental line sloping far down on an exaggerated mount of Luna; the thick, full mount of Venus; the heart line lying straight across the palm and the stubborn will and absence of reason shown by the thumb, tell a story of

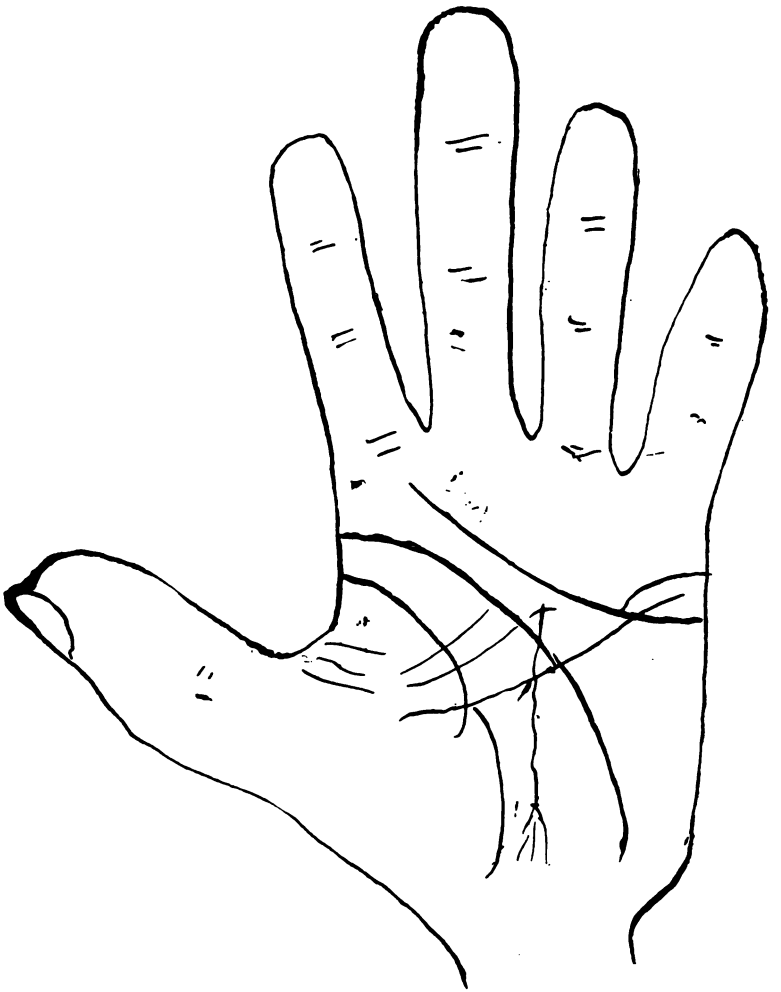


Plate 30—A Suicide's Hand.



Hand of L C.



Hand of "Kid" Adams.



Hand of J. B.



Hand of C. E.

Plate 31—Abnormal Tendencies.

unrestrained violence which could hardly result otherwise than in insane jealousy.

The hand of "Kid" Adams, (Plate 31) shows some fine characteristics despite the fact that he was shot while resisting arrest for stage robbing.

The hand is of the conic type, the fingers showing impulse and a certain degree of refinement in tastes. There is nothing of the brutal or the gross in the type of hand and there is an unusual degree of ambition and determination. The heart line however is in excess and joined under Saturn to the lines of life, fate, and what little line of mentality there is.

This mental line furnishes the key to the boy's tendency to crime. It is the mental line of the natural lunatic. It is short, thin and irregular. Indeed, it is scarcely discernible, while misdirected ambition, recklessness and impulse are pronounced.

As these signs were written in but one hand, it is quite probable that the proper training and environment might have overcome them.

SOME TYPICAL HANDS

WITH

SYNOPSIS OF THEIR MOST PROMINENT CHARACTERISTICS.

Sir Charles Hibbert Tupper.

The hand of Sir Charles Hibbert Tupper, the eminent lawyer and statesman, is an excellent type of the characteristics necessary to a leader of men. The hand shows magnetism, generosity, eloquence and wit. It is a combination of the square and the spatulate types, showing independence of thought and a frank, conscientious nature. Determination, prudence and excellent judgment go to make up a combination of qualities which can not fail to win success.



Plate 32—Hand of Sir Charles Hibbert Tupper, K. C. M. G.

Dr. Alexander McIvor-Tyndall.

I present the hand of my father, who is a member of the Royal College of Surgeons, London, Eng., because it is a perfect type of the characteristics essential in the practice of the science of surgery.

The hand is philosophic and spatulate. It is thoughtful, studious, careful and scientific. The line of mentality shows the power of concentration and analysis. The heart line and the wide mount of Venus are indicative of kindness of heart and deep sympathy.

The successful surgeon, because scientific, is not necessarily cold blooded or unsympathetic. Surely in no profession is gentleness and compassion more needed than in the practice of surgery.

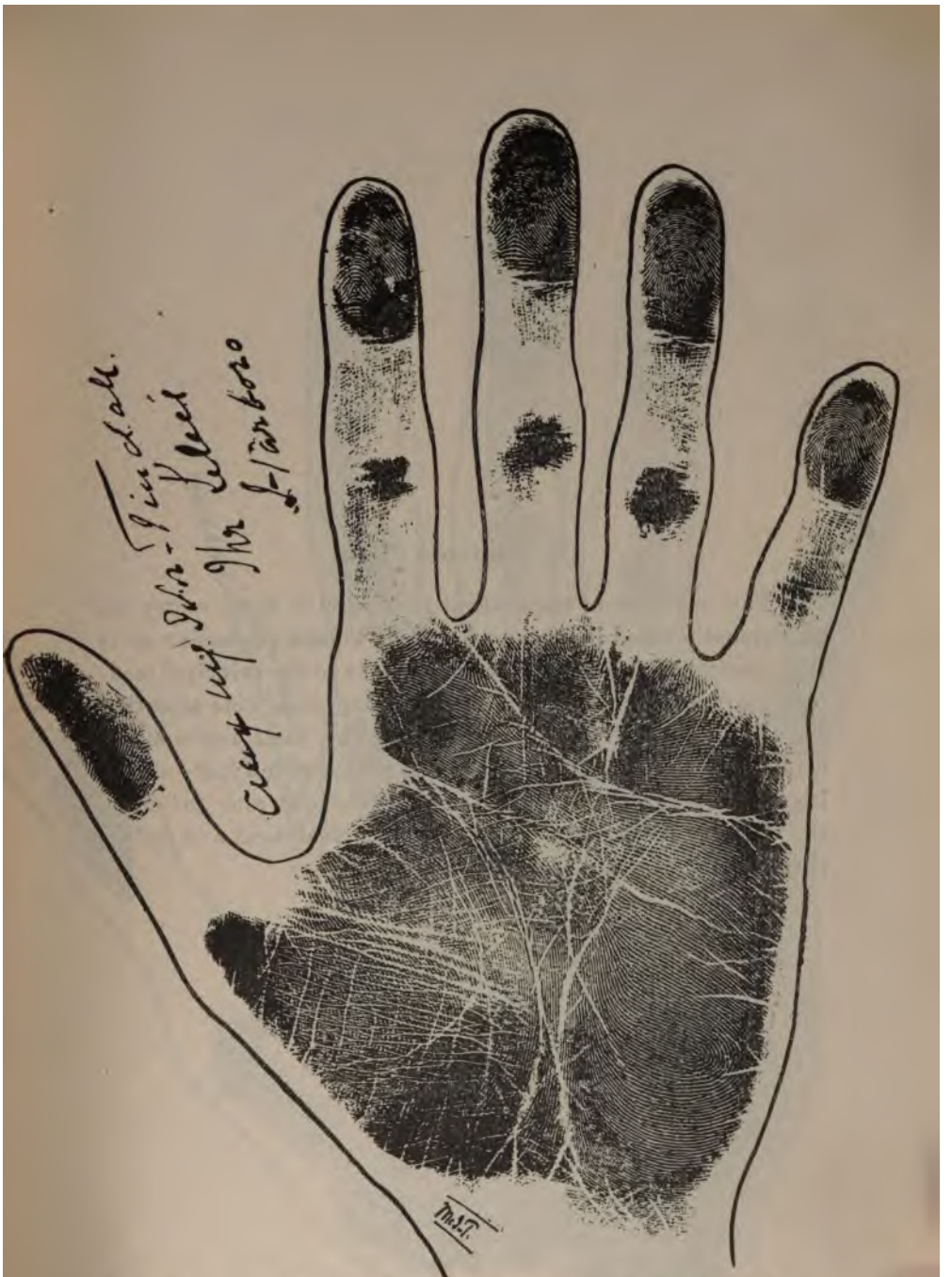


Plate 33—Hand of Alexander McIvor-Tyndall, M. D., M. R. C. S.

Dr. Hamilton Fish.

Few members of the medical profession in this country are so eminently fitted by nature for their chosen profession as is this young physician, whose contributions to the principal medical journals of the country are attracting such wide attention for their originality and cleverness. The hand represents a combination of the spatulate and the philosophic types—showing love of science, independence of thought and inventive talent. The mentality is clear, cautious, analytical and deductive, and the power of concentration strong.

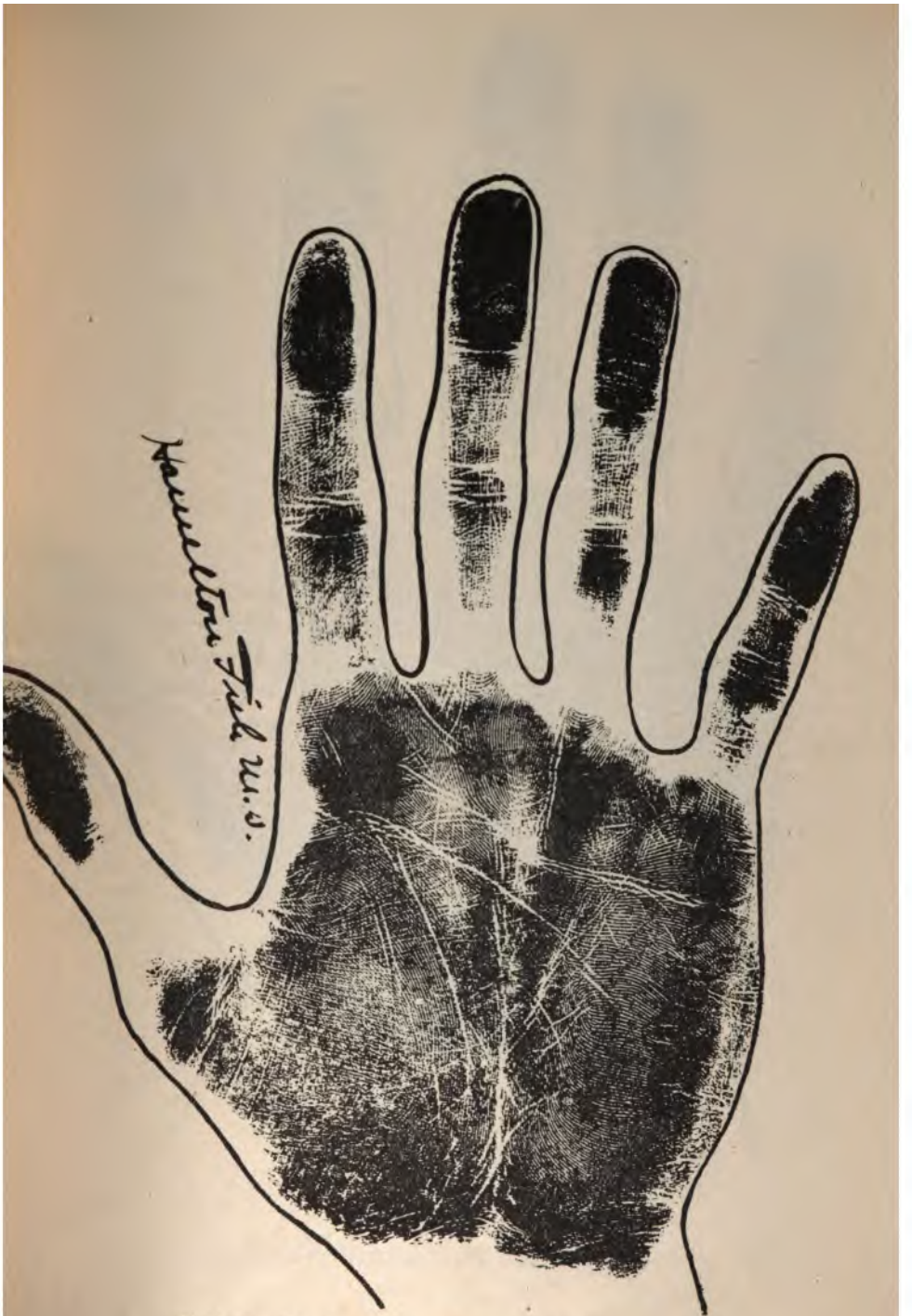


Plate 34 – Hand of Hamilton Fish, M. D.

Dr. Wm. C. Riddell.

This hand shows good health, strong vitality and magnetism, combined with a sympathetic, cheerful temperament. Love of science, an excellent memory and a careful, cautious nature go to make up a personality which is eminently fitted for the practice of medicine.



Plate 35—Hand of William C Riddell, M. D.

Homer Davenport.

Homer Davenport, the New York Journal cartoonist, has a distinctly spatulate type of palm, only slightly modified by the artistic type in some of the finger tips and by the philosophic joints.

The characteristics of the spatulate type naturally predominate, as those who are familiar—and who is not?—with Davenport's cartoons might expect. Originality, independence, energy, strength, inventive ability and the philosopher's insight into human nature are prominent. In addition to these qualities the line of mentality is clear, deep and sloping, showing imagination, concentration, keenness of intellect and excellent judgment.

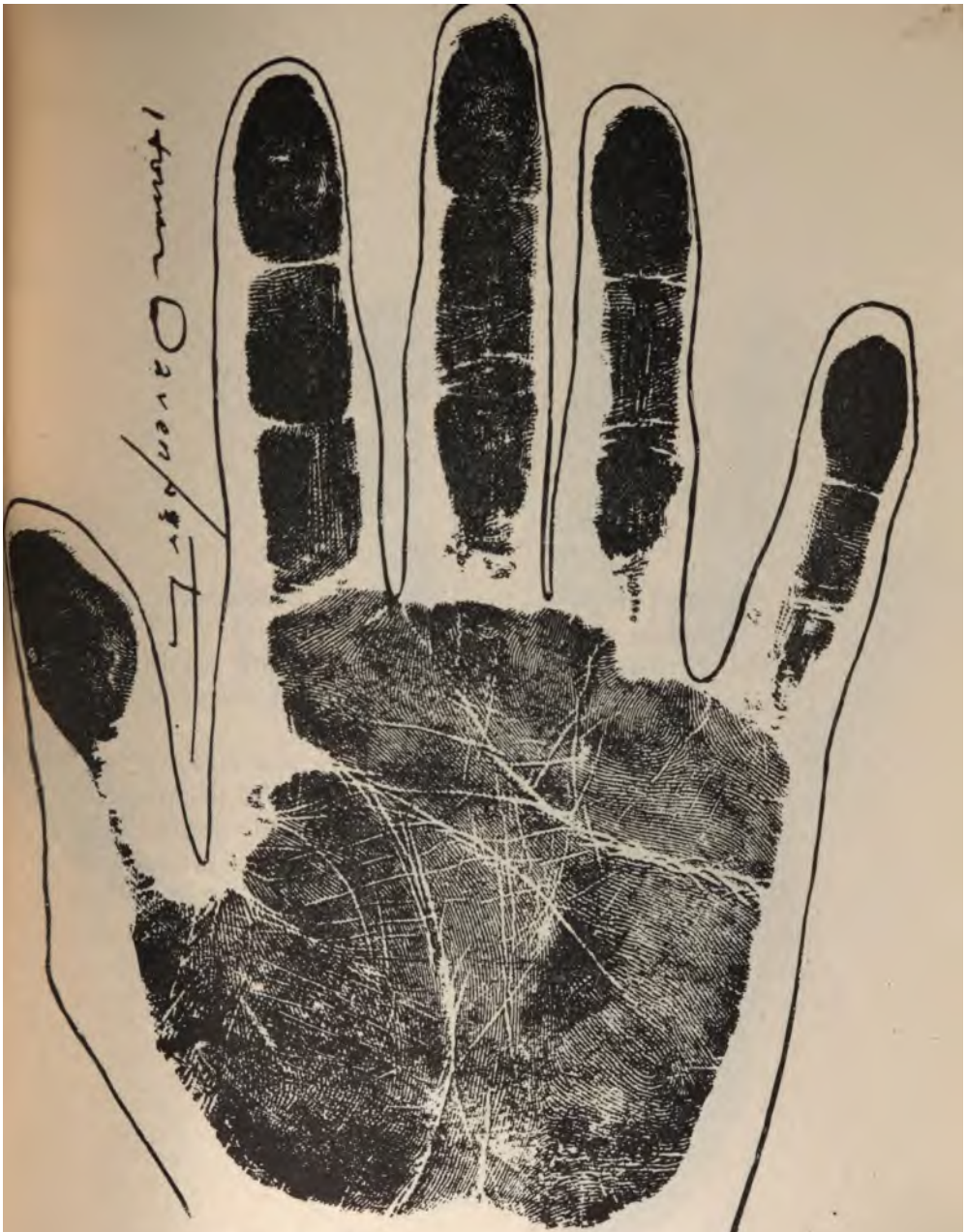


Plate 36—Hand of Homer Davenport.

A. W. Steele.

The hand of Steele, the Denver *Post* cartoonist, is spatulate in the palm with artistic fingers.

Mere artistic talent is by no means the only requisite for the successful cartoonist. He expresses by means of pictures what the clever writer expresses in words.

Originality, imagination, constructive and inventive ability, independence of thought, observation and the power of concentration are some of the qualities absolutely necessary.

As one might expect from men who are acknowledged the two greatest cartoonists in the world, the hands of Steele and Davenport are remarkably alike as regards the type and the mentality.

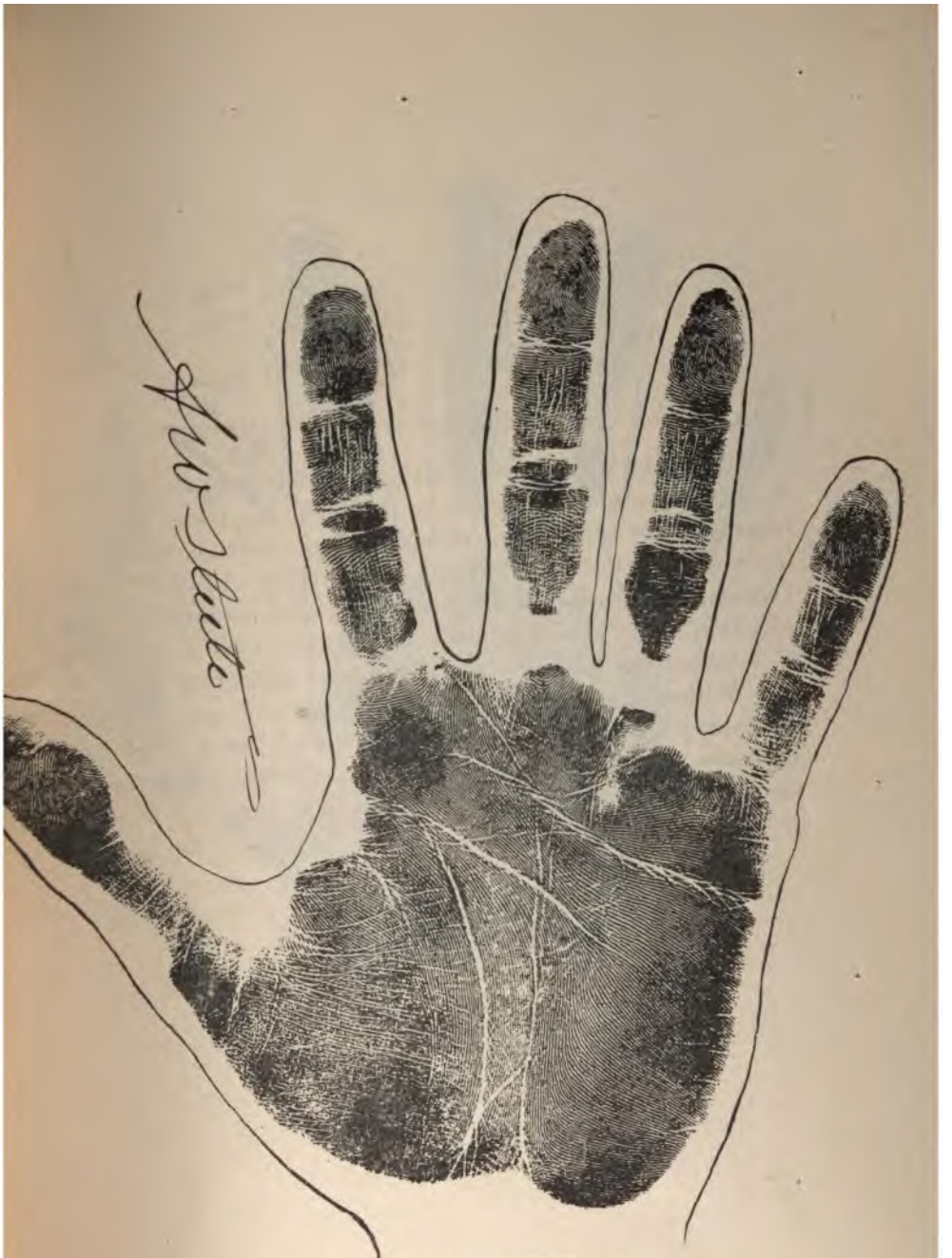


Plate 37—Hand of A. W. Steele.

Blanche Walsh.

The palm of Blanche Walsh, "the American Bernhardt," shows every element necessary to the successful presentation of tragedy. The type is a combination of the psychic, the spatulate and the artistic. It betrays a marvelous ability of perseverance, inordinate ambition, keen judgment, an intuitive faculty that might almost be called clairvoyance and a quickness of intellect that might well be envied by a statesman.

Withal, it shows an intensely emotional, sympathetic temperament—self-reliant and independent. It is a hand that promises almost everything desired, if the warning given by the somewhat frail line of life be heeded.



Plate 38—Hand of Blanche Walsh.

Miss Burroughs.

The hand of Marie Burroughs, the famous actress, represents the artistic type of hand, somewhat modified by the characteristics shown in the philosophic joints of the fingers. It is a hand in which the emotional, imaginative and impressionable temperament is influenced by a strong will, a love of study and a profound reverence for the higher truths.



Plate 39—Hand of Marie Burroughs.

Sol Smith Russell.

The hand of Sol Smith Russell, the eminent humorist, belongs to the philosophic type, and marks the distinct difference between the wit and the humorist. Mr. Russell is a humorist because he is a philosopher. It is a humor that is very close to pathos. The ready sympathy, the keen insight into human nature and the sensitive, reflective mentality shown in this hand are essentials in Mr. Russell's peculiar style, pardoxical though it may seem.



Plate 40—Hand of Sol Smith Russell.

James Barton Adams.

Mr. Adams enjoys the distinction of being the most extensively quoted newspaper verse writer in the world. His work is noted for its individuality and originality of theme.

The hand is a combination of the spatulate and the conic types, the palm being spatulate and the fingers conic, giving inspiration, artistic sense and quickness of intellect, with originality and inventive talent. The forked and sloping head line and the full mount of Luna indicate the order of the inventive talent—poetry and imagination.



Plate 41—Hand of James Barton Adams

U. S. Senator Carter.

The hand of Senator Carter of Montana belongs to the mixed type. It is remarkable chiefly for the fine line of mentality and the shrewdness and versatility it displays. The mental line rises close to the mount of Jupiter and extends in a deep, clear line almost straight across the palm without touching the line of life. Such a mentality will win through sheer "long-headedness," judgment and brain power, while the adaptability shown by the type of hand makes such a man's companionship pleasant even to his opponents.



Plate 42—Hand of U. S. Senator Thomas H. Carter.

Ysaye.

The hand of Ysaye, the famous violinist, belongs to the distinctly conic type. It is an excellent example of the inspirational musician. The fingers are full at the base, the mounts of Luna and Venus are much developed and the line of mentality sensitive and impressionable. I have often observed that artists, musicians and poets with this type of hand depend entirely upon inspiration, and indeed have no intellectual conception of their own genius. Such persons are emotional, and, logically, swayed by feeling.



Plate 43—Hand of Ysaye.

Edwin F. Mayo.

The hand of Edwin F. Mayo ("Pudd'nhead Wilson") is a type of the mixed hand, in which the characteristics of the conic are the most prominent.

Magnetism and generosity are noticeable as shown in the wide mounts of Venus and the Moon, and in the heart line, which lies straight across the palm, and the turned back thumb. The line of mentality is joined to the life line and slopes to the mount of imagination, betraying a sensitive, imaginative and romantic temperament.



Plate 44—Hand of Edwin F. Mayo.

Roland Reed.

The hand of Roland Reed is spatulate in formation, with the joints of the fingers slightly developed, and a touch of squareness about the palm. This combination of characteristics naturally gives a marked individuality, while the straight head line shows business ability and practical judgment. The full mount of Mars, under Jupiter, and the shape and position of the finger of Mercury tell of an aggressive independence and a ready wit. Reed would have been equally successful as a lawyer.



Plate 45--Hand of Roland Reed.



Plate 46—Hand of Judge C. C. Goodwin.

The hand of Judge C. C. Goodwin, the pioneer journalist of the West, forms an interesting study.

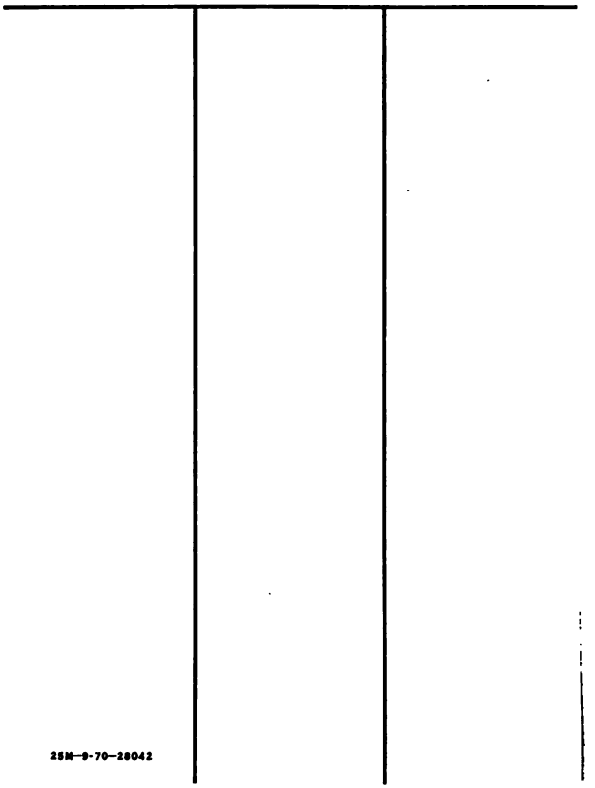
Author, editor, statesman and miner, it is not strange that the hand shows versatility of ideas, generosity, individuality and an adventurous spirit.

The supple, independent thumb, although somewhat exaggerated in the impression, is yet flexible in the extreme, telling of a nature charming in company, witty, adaptable and prodigal. The long and forked line of mentality and the full mount of Luna show literary talent of a high order.

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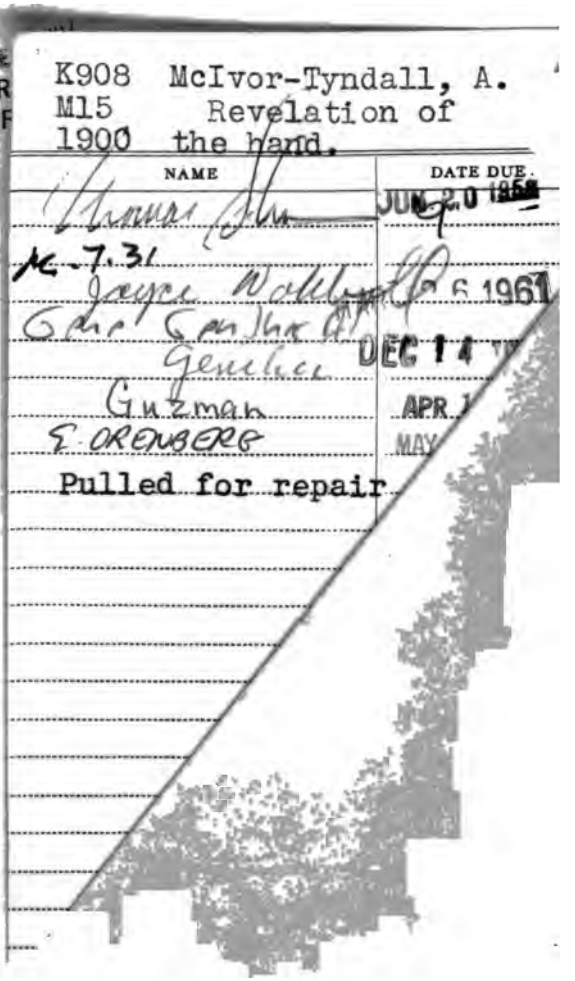
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